

T H E
CRITICKS.

BEING
Papers upon the Times.

VOLUME I.

*Hor'io, ch'incauto, e di lor Arti ignaro
Sempre Mi vissi, e portai scritto in Fronte
Il mio Pensiero, e disvelato il Core ;
Tu puoi pensar s'a non suspecti strali
D'invida Gente fui scoperto segno !*

GUARINI.



L O N D O N :

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CRITICISMS

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Volume 1

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W. L. G. ...
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THE
CRITICKS.

NUMBER I.

*Qui, quid sit pulchrum, quid dulce,
quid utile, quid non,
Plenius ac melius dicit.*

Horat.

MONDAY, January 6, 1718.



RAISE and Dispraise are
the two great Heads, into
which the Debates and Scrutiny
of Mankind may be resolv'd:
And in effect, the Whole of
Science in this World, is but
to know what is really Praise-worthy,
B and

and what not. To this tend all the Labours of the Philosopher, the Historian, the Orator, and the Poet; though Each take a several way to arrive at it. But above all, the *CRITICK* does here most eminently distinguish Himself, in as much as He only professedly undertakes to discover the Usefulness or Insignificancy, the Beauty or Turpitude of Things, by sifting and inspecting them to the Bottom for that very Purpose; while the Others have every One the distinguishing End of his own Art more immediately in View.

And yet 'tis remarkable, that in so far only as this Spirit is predominant in Them, They are found to attain to any Mastery in their particular Professions: Criticism, or sound Judgment apply'd to the Information of Mankind, being that Leven which equally runs through all, and without which all would be equally jejune and insipid. In short, without this how fulsome is Panegyrick or Oratory? What else are the best turn'd Verses but (as the *French* well express it) *Chansons en Air*? What the longest Narration more than an Old-woman's Tale? And how frivolous the most labour'd Philosophical Enquiries?

Aristotle

Aristotle, Tully, Boileau, and my Lord Clarendon, All owe their Excellencys to this Talent. 'Twould be too much at present perhaps to give distinct Instances of a contrary sort: Censure requiring a more particular Discussion, as it ought to carry its Reasons along with it, and not be receiv'd upon a bare Affirmation. I will produce one Example in the Case of Poetry, to suffice for all: And that shall be Mr. *Congreve's* Pastoral on the Death of *Queen Mary*; which, notwithstanding his other masterly Performances, is, with all its Graces of Diction and Numbers, when consider'd in this View, but a mean Performance. Had the Author judiciously weigh'd his Subject, He would have found that it requir'd some Topicks not only peculiar to the Character of a Queen, but of *such* a Queen. In pursuance of which, either the nice Part She bore in the Revolution, or her ardent Concern in the Cause of universal Love and Unity, or some such other of her eminently Royal Virtues, might have been finely celebrated. But contrariwise, our Poet is so far from this, that He has not touch'd upon any one princely Quality. And if Pastoral shall be said to have nothing to do with these; I will only answer, that the Death of Princes can then be no

Subject for Pastoral. Allusions to Groves and Streams, and the Mourning of Flocks and Birds, are nothing to the purpose; and in a word, this Piece might with very little Variation be equally apply'd to a Queen and a Milk-maid. Nay, in one respect, the last had been more proper; since those Images would then be just, which are now absurd and ridiculous.

Of such Consequence is it, for a Man to have acquir'd a critical Turn of Thought. And what is here said of Learning, will proportionably hold good in all other Arts and Professions whatsoever. It must contribute very little to a Man's real Glory to have acquir'd a meer Knack at any Thing: The Politician, the Soldier, the Lawyer and the Merchant, are sensible of this; and He who plodds on, without a Compass of Judgment, will never make a Figure in his particular Way. So that Criticism, which is generally understood to be conversant about nothing besides Matters of Wit and Literature, does in its more noble Sense, take in the Consideration of all Subjects, finding and separating the *Good* and *Ill* in all. And as this Explanation gives the fuller Scope to it, I shall understand it accordingly.

'Tis

'Tis true, that for half an Age past, a Set of Persons have principally pretended to the Character, whose Writings evidently betray Them to have been influenc'd by ill Nature alone in all their Disquisitions. The World will be well aware, that this is spoken with an Eye to the *Rhymers*, the *Dennis's*, and their Fellows; Men who read old Books for no other Purpose than to censure new, and wag'd War against all Mankind that were eminent for their Genius, only because They were so. The Witticisms of One of Them upon *Desdemona's* Handkerchief in the *Moor of Venice*, are enough to make a wise Man sick: And the Other's Remarks upon the Verse and Language of the Tragedy of *Cato* would almost convince One, that He labour'd under a natural Antipathy to fine and correct Sense; and had form'd a Design to scare every Body from writing it. But We are soon set right in our Judgment, when He himself is remember'd to have made so many Attempts at it for the most part in vain.

And hence the Name of *CRITICK* (whose true Motive was wont to be the highest Benevolence) is strangely sunk in the Esteem of Mankind. But 'tis to be hop'd that the detraacting Spi-

rit is no necessary Concomitant of such Works: For though most Things are doubtless censurable more or less in this imperfect State, yet if a Man may be allow'd to pass a previous Judgment on his own Temper of Mind, One might surely deal out from Time to Time a due Dividend of Praise, sufficient to counter-balance what should appear in the way of Reflection; and even this might be so handl'd, that All should discern it to proceed from a Love of Truth or Common Honesty, and not any malignant Joy taken in Faulting.

'Tis upon these and such Considerations, that the present Undertaking has been resolv'd on; and what further concurs to it, is the Dearth of any tolerable Amusements of the kind, since the Discontinuance of the admirable *Spectators*, and those other Essays from the same Hands. The *Censor* indeed did for some Time endeavour to divert and instruct Us; but without much Success, as is presum'd; his Excellence seeming to lie in the Art of using many Words about Nothing. There was another Monthly Performance, the *Memoirs of Literature*, which for the exquisite Judgment and modest Freedom of its Author can never be sufficiently applauded:

ed: But that too is now dropp'd. And it is easy to observe in our Houses of publick Resort, that after the reiterated Perusal of the current News of the Day, Persons of Taste are reduc'd to a perfect Yawn for want of some other Entertainment. Upon the Whole therefore, as this Paper will consist of a greater Variety of Remarks than the *Memoirs*, and at the same Time have a more particular Regard to the State of Learning than the *Censors*, 'tis not doubted but the candid Acceptance of the Publick will attend the Design: Which that it may be the rather deserv'd, I shall take Care not to run Myself out of Breath, as has been the Custom; and that by a firm Resolution I have made of writing once a Week only.

Notwithstanding, it is thought fit to acquaint Such as are inclin'd to oblige the World with any useful Hints, upon Men, Manners, Opinions, or Times, that They may promise Themselves a Conveyance this Way, and their kind Offices will in due Time be gratefully acknowledg'd. And once for all, whoever shall with the least Shew of Argument signify his Dislike of any Thing, advanc'd in the Course of these Papers, may be sure to meet with a

Reply or a Retraction: The *CRITICK* desiring None to swallow his Notions unchew'd ; as He professes Himself too much a Man and a Christian to entertain any Principle, by his good Will, which is either *against* or (what to Him is the same Thing) *above* Reason.

NUMBER II.

..... *Who dare in Question
bring
The sacred Rights of Parent and of
King?*

January 13, 1718.

IT has been frequently cited, as a Remark (and an excellent one it is) of King *James* the First, ' That a Prince ought as seldom to make Use of his Prerogative, as God Almighty does of his Miracles.' And the Reason is, that both being Excursions from the common Course of Things, they are only adapted to extraordinary Cases.

In

In reality, nothing more contributes to the Glory and Happiness of a Nation, than to be govern'd by Such, whose Conduct will bear the Light to shine in upon it; who can give a Reason for all They do, and are not necessitated to have Recourse to that wretched Subterfuge of the *Arcana Imperii*; on which likewise the same Royal Author affects to expatiate: And that indeed both He and too many of his Successors practise'd; oftentimes to the Ruin of the State, and sometimes of Themselves.

Thank Heaven! We have now another Management; We see a King on the Throne, who in two very remarkable Occurrences has given the World a Demonstration of his strict Regard to Plain-dealing. The Reader will readily take the first of these to be the Detection of Count *Gillemburg*. 'Tis well known, that immediately upon his Seizure, Circular Letters were written to all the Foreign Ministers, which set the whole Matter in such a View to Them, that though a Point of the utmost Nicety and Concern, no One was found to remonstrate against it. But on the contrary, when his treasonable Letters were afterwards publish'd, there was not an honest Man of what Nation soever, but who must impute it to his

Majesty's Humanity alone, that such a One was not taken and hang'd outright, who could have the Hardiness to transgress the Law of Nations so far, as to incite a Prince's own Subjects to Rebellion against Him; under the Pretence and Protection of residing here on his Master's Affairs.

The other and indeed great Case design'd to be discuss'd is, that of the unhappy Difference betwixt His Majesty and the Prince of *Wales*, which so much distracts Us at present. However, the First has here acted the same noble Part, in transmitting to other Courts, by his Secretary of State, his Reasons for it: Which, as it is a Family-Affair, He was not oblig'd to do, otherwise than that He would not be consider'd as a private Man in any respect, and has wholly given Himself up to the Publick. The Letter is printed in the *Amsterdam Gazette*, and has doubtless satisfy'd Those for whom it was design'd. But as there is a restless Spirit at Home, which it is beneath his Majesty's Dignity to take Notice of, yet no less wants to be left without a Pretence; and several Letters, said to be written by his Royal Highness, (which, if they were, could never be meant by Him to instill into
the

the People an Opinion of the King's Cruelty or Injustice) are now handed about; 'tis not doubted but the Translation of it, which here follows, will be held no less seasonable than entertaining.

S I R,

" HIS Majesty having been inform'd
 " that several Reports, for the
 " most part ill-grounded, are spread
 " abroad concerning what has lately
 " pass'd in the Royal Family, He has
 " order'd Me to send You the inclos'd
 " Account of it. As soon as the young
 " Prince was born, the King took Oc-
 " casion to be inform'd what was wont
 " to be observ'd in the like Cases in
 " this Kingdom, with relation to the
 " Ceremony of Baptism; and having
 " found by the Records, that when it
 " was a Boy, and the King was God-
 " father, He was us'd to nominate for
 " second Godfather, one of the princi-
 " pal Lords of his Court, who for the
 " most part was the Lord Chamber-
 " lain, He nam'd for this Function the
 " Duke of *Newcastle*, who now bears
 " that Charge; chusing at the same
 " Time the Dutchess of *St. Albans*, first
 " Lady of Honour to the Princess, for
 " Godmother. Nevertheless, His Roy-
 al

“ al Highness the Prince of *Wales* conceiv'd such Chagrin at the same, that
“ on *Thursday* last, after the Solemnity
“ of Baptism was ended, finding Himself no longer Master of his Resentment, He drew near to the Duke
“ of *Newcastle*, and reproach'd Him very grossly; upon Supposition that
“ He had solicited that Honour in spite of Him. The King was yet
“ actually in the Chamber, but not near enough to hear what the Prince
“ said to the Duke. The Last thinking Himself oblig'd to inform the
“ King of it, and the Prince having avow'd the Matter to the Dukes of
“ *Kingston, Kent, and Roxborough*, (whom his Majesty sent to Him the next Day
“ upon this Occasion) his Majesty order'd Him by a second Message, not
“ to go out of his Apartment till further Order. On *Saturday* the Prince
“ writ a Letter to the King, and on *Sunday* another; but His Majesty not
“ finding them satisfactory, and having besides had more Subject of Discontent from several other Steps taken
“ by the Prince, He caus'd it to be told Him Yesterday Afternoon, by
“ his Vice-Chamberlain Mr. *Cooke*, that
“ He should be gone from the Palace
“ of *St. James's*; and to the Princess,
“ that

“ that She might continue in the Pa-
 “ lace as long as She should judge con-
 “ venient: But as for the Princesses her
 “ Daughters, and the young Prince,
 “ the King would have Them remain
 “ with Him in the Palace, and that it
 “ should be permitted the Princess to
 “ see Them as often as She desir’d.
 “ However, the Princess, being unwill-
 “ ling to leave the Prince her Hus-
 “ band, went along with Him to the
 “ Earl of *Grantham’s* her Lord Cham-
 “ berlain, at whose House their Royal
 “ Highnesses lay last Night.” *&c.*

Whitehall, Dec. 14. 1717.

This Letter is too full to need a
 Comment: Neither perhaps is it pro-
 per upon such a Subject to make any.
 Only it may be observ’d that His Ma-
 jesty has through the whole Affair be-
 hav’d himself with the highest Heroism
 and Self-denial; in asserting the Cause
 of the *British* Peerage, which was in-
 sulted in one of its noblest Members,
 against his own Son. It had indeed been
 beneath the Duke of *Newcastle* not to
 have resent’d it; but it is even above
 what could be expected from a King,
 to redress it so effectually. This must
 sure endear Him to the Nation for e-
 ver: And His Royal Highness, as He
 one.

one Day expects to fill the Throne Himself, cannot look upon it as an Injury, to have his Majesty thus justify'd from wicked Imputations, though it unfortunately happens to be at his Expence. If any Sycophant-Incendiarys should insinuate the contrary to Him, 'tis hop'd he may at last find Them. And certainly no Disgrace can be too heavy for Such, who have taken it into their Heads to aggrandize Themselves, by the Disunion of a Royal Family.

Instead of addressing any further Reflections immediately to His Royal Highness Himself, it may not be amiss to revive upon this Occasion the Story of Prince *Henry's* Submission to his Father King *Henry* the Fourth; after He had first been remov'd from the Presidentship of the Council, upon account of several Notoritys He had committed; and among the rest, an Insult upon the Lord Chief Justice, who yet was no Peer. This Prince afterwards made the great and victorious King *Henry* the Fifth; so that a Comparison with Him can be no way shocking to Any. There is something extravagant perhaps in the Manner of his Behaviour: But as it manifests a distemper'd State of Mind, so consequently does it the utmost Degree of Contrition. The Passage is here
taken

taken from Sir *Richard Baker*, both as that History is the greatest Family-book of the Kind, and because I find Him to be follow'd in it almost Word for Word in Dr. *Kennet's* Collection; though with some interfering Matter, which but renders it more obscure.

‘ This made the Prince so sensible.
 ‘ (says He) of his Father's Displeasure,
 ‘ that He thought it necessary to seek
 ‘ by all means to recover his good O-
 ‘ pinion; which he endeavour'd to do
 ‘ by a way as strange as that by which
 ‘ He lost it. For attiring himself in a
 ‘ Garment of blue Sattin, wrought all
 ‘ with Eyelet-holes of black Silk, at
 ‘ every Hole the Needle hanging by
 ‘ which it was sow'd, and about his
 ‘ Arm a Thing in fashion of a Hound's
 ‘ Collar, studded with S S. of Gold, He
 ‘ came to the Court of *Westminster*; to
 ‘ whom the King (though not well in
 ‘ Health) caus'd Himself in a Chair to
 ‘ be brought into his Privy-Chamber;
 ‘ where in Presence of but three or four
 ‘ of his Privy-Council he demanded of
 ‘ the Prince the Cause of his unwon-
 ‘ ted Habit and Coming. Who answer'd,
 ‘ that being not only his Subject, but
 ‘ his Son, and a Son so tenderly always
 ‘ regarded by Him, He were worthy a
 ‘ thousand Deaths, if He should intend
 ‘ or

* or but imagine the least Offence to his
 * sacred Majesty ; and therefore had fit-
 * ted Himself to be made a Sacrifice :
 * And therewithal reach'd his Dagger,
 * holding it by the Point to his Father.
 * For, said He, I desire not to live long-
 * er, than I may be thought to be what
 * I am, and shall ever be, Your faithful
 * and obedient Vassal.

What follows is remarkable; and suf-
 ficient Encouragement for all Sons to
 pursue this Prince's Example; how much
 soever They may conceive Themselves
 aggriev'd : For, continues Sir *Richard*;
 * With this or the like Answer the King
 * was so mov'd, that He fell upon his
 * Son's Neck, and with many Tears em-
 * bracing Him, confess'd that his Ears
 * had been too open to receive Reports
 * against Him; and promis'd faithfully;
 * that from thenceforth no Reports should
 * cause any Disaffection towards Him.



NUMBER III.

Dat veniam Corvis, vexat Censura
Columbas. Juvenal.

January 20, 1718.

'TIS now pretty manifest, thar Mr. Sykes's Charge against the Dean of *Chichester*, as to his former Agreement with the Bishop of *Bangor* in his Notion of *Christ's Kingdom*, is thoroughly made good; the Doctor having dropt the Argument, without being able, with all his Acuteness, to distinguish Himself out of it: So that I can easily take his Word, when He tells Us, *He had as live (tho' before He sets about it, He must Himself be taught better English) teach Children to read, as answer his Letter.*

Yet so it is, that notwithstanding this incontestible Harmony of Opinion in our Bishop and Dean, the Last is not only exempted from the Censure incurred

curr'd by the First, but even One of the Committee which fram'd it. Whereas had the Convocation, in this Affair, had such an impartial Regard to the Honour of Christianity as is pretend- ed, They might have condemn'd in the Dean the same Principles two or three Years sooner; or ought at least to have now prosecuted Him conjointly with the Bishop. But it seems what in One was a Crime, must be none in the Other: Such is the Fate of this happy Man! Which may be one Reason of his extreme Arrogance, and that continu'd Air of Superiority He gives Himself throughout the Dispute.

Dr *Cannon* is another of these Committee Men, whom the World little expected to appear in such a Manner against the Bishop of *Bangor*. The Rest of their Number were well known, and acted conformably to Themselves: But our Dean and Arch-Deacon have been hard press'd, with relation to the Parts They bore. We have seen the Success of the First: And the Second now gives Us his Thoughts of Religion, in opposition to the Bishop's. He is indeed a dark and confus'd Writer, and seems, every way, much unequal to the Task. Being resolv'd to shun the Rock on which his Colleague has split, He goes upon

upon quite another Bottom, far distant as He thinks from his Adversary: Though perhaps he is mistaken, and there may be nothing in the main in the Bishop's Doctrine interfering with his. But be this as it will, there is something so very bold and extraordinary in the Arch-Deacon's Notions, that 'tis thought proper (since no One has yet taken Notice of Him) to abstract, with some small Alteration of Stile, the intelligible Part of his Book, without any of the Rubbish which attends it.

‘ All National Governments, *says He,*
 ‘ (separating and laying aside the particular Ways of thinking about Religion) ought in the first place to establish
 ‘ some solemn publick Worship of
 ‘ GOD, agreeable to the common Notions Men have of GOD; set apart
 ‘ Places wherein it may be exercis'd,
 ‘ and appoint Persons as Ministers in
 ‘ GOD's Service; with such other needful Circumstances; all which may certainly be so done, as that no Man
 ‘ could find the least Blemish or Fault
 ‘ to complain of, *in the Order for GOD's Worship,* though many Men might press
 ‘ for inserting *what is not there,* agreeable to each of their particular Notions.
 ‘ But it is the proper and natural Care
 ‘ of

‘ of the Community, and especially of
‘ of Those who preside in it, to guard
‘ against the Introduction and Admit-
‘ tance of any such Partialitys: And
‘ then They may put not only negative,
‘ but positive Discouragements on Such
‘ as shall either affront or neglect that
‘ unexceptionable Worship; and make
‘ Laws with Sanctions or Punishments
‘ of this World on all Prophaneness and
‘ Blasphemy, and gross Immorality, *as*
‘ *Offences against GOD;* He should have
said, *Civil Society.*

‘ And let Them not doubt but that,
‘ as in all this They are promoting *True*
‘ *Religion*, and the Reformation of Men’s
‘ Manners, so They do what is accept-
‘ able to GOD; what is incumbent on
‘ Them, as They are the Ministers of
‘ of GOD; what is no more than the
‘ Duty They owe to Him requires of
‘ Them; and not that they are acting
‘ contrary to the Interest of *True Reli-*
‘ *gion*, what tends to its Destruction,
‘ or is displeasing to GOD. Let Them
‘ not be made so weak, as to imagine
‘ or apprehend, They shall give Of-
‘ fence to *Jesus Christ*, as opposing any
‘ of his Maxims, or so much as at-
‘ tempting to alter any of his Sancti-
‘ ons; who, when He appear’d in this
‘ World, found Mankind and their
‘ Go-

‘ Governours under such Obligations to
 ‘ GOD, as I have set forth, and had
 ‘ no Thought of dissolving them, or
 ‘ loosening Them in any Degree. The
 ‘ Magistrates then in Being had it in
 ‘ their Office, as Magistrates, and in
 ‘ their Power, to promote true Piety by
 ‘ Temporal Sanctions’

This is undoubtedly true in the Sense
 the Doctor takes it ; that is, when Pie-
 ty or the Practice of a Religion, in
 which All are agreed (and therefore
 Conscience cannot be pleaded) is the
 Question. Yet how this contradicts the
 Bishop of *Bangor*’s general Principle, of
 not forcing Men to act against their Per-
 suasion, is not easy to determine. But
 the Arch-Deacon goes on.

‘ The Silence of Scripture (were it so
 ‘ in the Case before Us) is a poor Ar-
 ‘ gument, unless in Matters that depend
 ‘ on Scripture Evidence : Where Rea-
 ‘ son and Nature speak, We have a
 ‘ plain Rule to go by. The Right and
 ‘ Obligation of the Magistrate to pro-
 ‘ mote *True Religion* is of older Date
 ‘ than the Books of the New Testa-
 ‘ ment ; and if our Saviour has not ab-
 ‘ rogated it, He has confirm’d it, by
 ‘ leaving it in the same Strength and
 ‘ Vigour in which he found it . . . To
 ‘ speak properly ; I know of no Max-
 ‘ ims

ims of our Lord *Jesus Christ* contrary
or disagreeable to any Thing of all
this. His Design was to recover and
promote *this Religion*, and no other :
This was his Religion. Whatever He
found in the Laws of the Place where
He liv'd, tending to promote this Re-
ligion, He greatly approv'd ; whate-
ver Maxims He found in Vogue which
tended to corrupt or destroy it, those
He freely declar'd against.

The Doctor here seems to have stum-
bled upon a noble Truth ; and I would
have it noted in passing, that it is not
his Notion with which I quarrel, but
his invidious Conduct in regard to the
Bishop of *Bangor*, while He himself takes
such a commendable Freedom of Think-
ing. He proceeds to own, that *Jesus
Christ* and his Apostles were indeed sent
by GOD, for the Recovery of pure Re-
ligion, from the Corruption and Decay
to which it was fallen among the *Jews*
and *Gentiles*. And in Proof that this
was the whole End of their Mission, he
has given Us a Paraphrase of the latter
Part of the Seventeenth Chapter of the
Acts of the Apostles, concerning St.
Paul's Behaviour at *Athens*. 'Tis a very
tender Passage ; and shall therefore be
given, though without Tautology, all
in his own Words: After which the Con-
vocation

vocation may either patronize, and so stamp it for Orthodox Doctrine, or not, as to Them shall seem fitting.

‘ That Apostle, says the Doctor, in
 ‘ all his Intercourse with the *Jews*, con-
 ‘ stantly profess’d Himself to be a Ser-
 ‘ vant and Worshipper of the very same
 ‘ GOD whom They serv’d and wor-
 ‘ ship’d, and He with Them, while He
 ‘ was one of Them. Nor do We find
 ‘ that They ever accus’d Him or any
 ‘ of the first Christians, of worshipping
 ‘ any Other, either as *superior*, or *equal*,
 ‘ or *inferior*, to the GOD whom They
 ‘ worship’d ; no, nor of paying any re-
 ‘ ligious Worship or Honour to a *Man*.
 ‘ But in this Chapter We read, that at
 ‘ *Athens* certain Philosophers, having
 ‘ heard St. *Paul* discoursing in the Market
 ‘ concerning *Jesus* whom GOD had
 ‘ rais’d from the Dead, look’d on Him
 ‘ to be a Setter-forth of Strange Gods,
 ‘ and therefore desir’d expresly to know
 ‘ from Himself what this his new Do-
 ‘ ctrine was. Here We have such an
 ‘ Objection started, such an Enquiry
 ‘ made, as We could wish, in order to
 ‘ be satisfy’d what there was new in the
 ‘ Doctrine of an Apostle of *Jesus Christ*.
 ‘ And what St. *Paul* says in answer to
 ‘ these inquisitive Philosophers, does ful-
 ‘ ly come up to the great Enquiry, as
 ‘ well

‘ well as the Objection which occasi-
‘ on’d it.

‘ He reproach’d Them for having
‘ apostatiz’d from the True GOD and
‘ the old Catholick Doctrine to Idola-
‘ try and Corruption. They had given
‘ Him the fairest Handle, by supposing
‘ He was for introducing some foreign
‘ strange Gods, yet unknown even to
‘ that most superstitious City ; and had
‘ made it natural for Him in the first
‘ place to speak to this Charge. They
‘ expected He would set forth the Ti-
‘ tle to Divinity of the Gods He was
‘ devoted to, and why the People of *A-*
‘ *thens* should receive Them. But They
‘ were greatly disappointed by the A-
‘ postle’s Answer. *Ye Men of Athens,*
‘ says He, *I perceive that in all Things,*
‘ *in every respect, Ye are too superstitious,*
‘ *You have already Gods too many,*
‘ *whom You fear and worship : For as*
‘ *I pass’d by, and beheld your Devotions, as*
‘ *I look’d about, and took a View of*
‘ *your Altars, I found among the Num-*
‘ *ber one with this Inscription, To the*
‘ *unknown God.* This shews your Dis-
‘ position to multiply Gods, of whom
‘ You think You cannot have too many.
‘ This Disposition to Polytheism is
‘ your great Fault, and ’tis none of my
‘ Business to gratify it, by pleading for
‘ the

' the Admission of any more Gods.
 ' Far be that from Me. I would re-
 ' duce and confine You to the Worship
 ' of *One* GOD; that GOD, whom
 ' without knowing Him, You may be
 ' said already to worship, under the Ti-
 ' tle of *The unknown* GOD. Nor do I
 ' offer at giving Him a Name, which
 ' You may expect from Me; yet I de-
 ' clare Him to You by his Character,
 ' Him *who made the World and all Things*
 ' *therein*, who being Lord of Heaven
 ' and Earth, *dwells not in Temples*. This
 ' GOD has all along requir'd of all
 ' Generations of Men, in all Places, a
 ' most *Natural*, easy Duty. Yet the
 ' Generality of Mankind have more or
 ' less apostatiz'd from Him, looking out
 ' far and wide for Idols who have no
 ' Divinity, to pay their Devotions to:
 ' Instead of serving and loving, with all
 ' dutiful Affection, Him who alone is
 ' GOD, whom it is hardly possible
 ' for Them not to know, They have
 ' vainly sought out Gods whom They
 ' cannot know, and made to Themselves
 ' Gods who are not.'

' Thus the Apostle reprov'd Them
 ' for their Apostacy from the True GOD
 ' and the Catholick Religion, and re-
 ' minded Them of their religious Duty
 ' to GOD, the Author of their Being;

C

' that

‘ that *Natural* Duty, which the Sense
 ‘ of every Man’s Mind, while undi-
 ‘ sturb’d and uncorrupted, directs Him
 ‘ to pay ; which is, was, and ever will
 ‘ be *True Religion*.

And this, in Doctor *Cannon*’s Account,
 is *Christian* Religion. He adds, ’tis
 true, that St. *Paul* clos’d his Discourse,
 with declaring, ‘ GOD would execute
 ‘ Judgment by the *Man* whom he had
 ‘ ordain’d ; and says, ‘ That is all which
 ‘ was *indeed* new Doctrine, and what
 ‘ GOD had been pleas’d now *first* to
 ‘ to publish. The Passage at large can-
 not be here quoted. Neither is it my
 Intention to animadvert upon this Sum-
 mary, as to the Truth or Falshood of it:
 Only, if I may be allow’d to under-
 stand it aright, it is a Step beyond Dr.
Clark or Mr. *Whiston*. And in short (not
 to insist on the Position, that *A certain*
Persuasion concerning a future State is not
necessary to a Man’s being religious, which
 surely wants some Explanation) the
 World is left to judge whether, if the
 Bishop of *Bangor* had asserted any Thing
 in such a Strain, He had drawn upon
 Him another and severer Representation
 than the first. So true is that Reflection
 of the most instructive of all Satyrists,
 which stands in the Front of this Paper.

NUMBER IV.

*Non Partium studiis agimur; sed
sumpsimus Arma
Consiliis inimica tuis, Ignavia fal-
lax! Selden.*

January 27, 1718.

THere are certain Conjunctions and Circumstances attending upon human Society, which so very visibly point out the *Fulness of Time*, for the Execution of some extraordinary State-Acts, that 'tis wonderful how so many Occasions of this kind have been slipt; when it is well known, the whole Machine of Government is often overturn'd by one such Failure in sound Polity. Without doubt, it can be imputed to nothing so much as a sluggish Inattention to the Publick in Men of Trust and Power. Prudence indeed and the Danger of trying Experiments are much pleaded in these Cases: But as unseasonably,

ably, as if a Physician should refuse to administer a strong Remedy, to One already given up to be beyond Cure by all ordinary Methods.

Who did not see, at the Time of the late happy *Union*, that Things were come to such a Pass, as nothing else could have retriev'd Us? The Humours had been gathering in the two Nations, ever since they first came under one Monarch; and had sometimes broke out to very dismal Purpose: They were now, by reason of diverse Jealousies and Misunderstandings, work'd up to the utmost Inveteracy, and stood at Defiance against each other. So that they must intirely have fallen asunder, but for this Scheme; which, imperfectly accomplish'd as it was, has prov'd so much to the Safety and Quiet of *England*, notwithstanding all the Outcrys of the Malecontents at that Time; and to the Honour and (if it please) Advantage of *Scotland*, in being made one with a Nation so much its Superior: Besides the Stop it has put to that Effusion of Blood, which must otherwise have happen'd on both Sides.

There is at present a not unlike Distemper among Us, grown to a ripe a Head; and which (as religious Convulsions are incomparably stronger than civil)

civil) will have far more terrible Consequences, if not timely remedy'd in the same manner. In fine, the distracted State of the various Sects of *Protestants* in this Realm, each consisting of a Multitude of People equally serviceable and industrious, seems at last to cry aloud for a Coalition, or Unity of *Worship*. 'Tis in vain to think longer of healing the Wounds which the Nation has receiv'd from the side of Religion by any middle Method: All other Expedients will but increase the Evil. And since the Dissenters, who were wont to aspire to nothing more than a free Toleration, are now to be gratify'd with no less than a Capacity to hold Posts and Offices; it forbodes no Good that none of Them, to my Knowledge, has yet propos'd any Thing of this Nature, in order to it. For to insist upon one without the other, is in effect to demand the equal Establishment of diverse *National Churches* at once; which is just as good Sense as the Doctrine of two independent Powers, in the same Society.

Nor is it less melancholly to consider, that while so many of their *Church-Friends* have been concerting Measures to fix and fortify Them Dissenters forever, by giving way to these their tem-

poral Views ; not One among Them neither should think of compounding the Differences between Us, as the more perfect and justifiable *Comprehension*. I have much to say upon this Subject ; but lest it should be objected by the Bigots of both Partys, according to the laudible Custom, against the Possibility of such a Scheme, it will be proper to lay down here the Basis, upon which I may build in my subsequent Papers. There is indeed something so noble in the View the late Bishop of *Lincoln* (it were to be wish'd, One could say the present Archbishop of *Canterbury*) has given Us of the Undertaking, that nothing can be more proper than the Recollection of it at this critical Juncture, together with some occasional Remarks, chiefly apply'd to his *Grace*. It is in his Speech before the Lords at Dr. *Sacheverel's* Tryal, and begins as follows.

‘ THE Person who first concerted this Design, was the late most Reverend Dr. *Sancroft*, then Archbishop of *Canterbury*. The Time was towards the End of King *James's* Reign. Then, when We were in the height of our Labours, defending the *Church of England* against the Assaults of Popery, and thought of nothing

' thing else ; that wise Prelate, foreseeing
 ' some such *Revolution* as soon after was
 ' happily brought about, began to con-
 ' sider how unprepar'd They had been
 ' at the *Restoration* of King *Charles* the
 ' Second to settle many Things to the
 ' Advantage of the *Church* ; and what a
 ' happy Opportunity had been lost for
 ' want of such a previous Care, as He
 ' was therefore desirous should now be
 ' taken, for the better and more perfect
 ' Establishment of it. It was visible to
 ' all the Nation, that the more mode-
 ' rate Dissenters were generally so well
 ' satisfy'd with that Stand which our
 ' *Divines* had made against Popery, and
 ' and the many unanswerable Treatises
 ' They had publish'd in Confutation of
 ' it, as to express an unusual Readiness
 ' to come in to Us. And it was there-
 ' fore thought worth the while, when
 ' They were deliberating about those
 ' other Matters, to consider at the same
 ' time what might be done to gain
 ' Them, without doing any Prejudice
 ' to Ourselves ?

As for *those other Matters*, they no
 way relate to our Purpose. But this In-
 clination towards *Gaining* the Dissenters,
 who then it seems shew'd a like Dispo-
 sition on their Part, is what I would re-
 commend to present Notice. Neither

need any the most scrupulous *Churchmen* be shock'd at the *Sarcasms* cast on it, by such *Demagogues* as *Dr. Sacheverell*, when They find no lukewarmer a Person than Archbishop *Sancroft* Himself (and the late Bishop of *London* We are told, was in Concert with him) to be the first Projector of it. But it would look oddly, should his *Grace* who now is, think the Reign of King *GEORGE* less proper for its Execution, than that of King *Charles* the Second. To be plain, this Speech was a sort of Promise to Us, whenever it should be in his Power: And if it were asserted, that his Archbishoprick is in partowing to it, perhaps One might not be wholly beside the Purpose. We have not only seen the same, but a much happier Opportunity than the Restoration or Revolution itself afforded: Yet nothing is done in it. But 'tis still expected, his Grace will after all have a stricter Regard to his Honour, than the strain'd Compliment or good Liking of a *Smalridge* or an *Atterbury*.

‘ The Scheme was laid out, says He,
 ‘ and the several Parts of it were com-
 ‘ mitted, not only with the Approbation,
 ‘ but by the Direction of that great
 ‘ Prelate, to such of our *Divines* as were
 ‘ thought the most proper to be intrusted
 ‘ with

' with it. His *Grace* took one Part to
 ' to Himself: Another was committed
 ' to a then pious and reverend Dean,
 ' Dr. *Patrick*. The Reviewing of the
 ' daily Service of our Liturgy, and the
 ' Communion-Book, was refer'd to a
 ' select Number of excellent Persons,
 ' two of which, *the late Archbishop of York*
 ' and *Bishop of Ely*, are at this Time upon
 ' our Bench; and I am sure will bear
 ' Witness to the Truth of my Relation.
 ' The Design was in short this: To im-
 ' prove, and if possible, to inforce our
 ' Discipline; to review and inlarge the
 ' Liturgy, by correcting of some Things,
 ' by adding of others; and if it should be
 ' thought advisable by Authority, when
 ' this Matter should come to be legally
 ' consider'd, first in *Convocation*, then in
 ' *Parliament*; by leaving some few Cere-
 ' monies, confess'd to be *indifferent* in
 ' their Natures, as *indifferent* in their U-
 ' sage, so as not to be necessarily obser-
 ' v'd by those who made a Scruple of
 ' them; 'till They should be able to o-
 ' vercome either their Weaknesses or
 ' Prejudices, and be willing to comply
 ' with them.

Here We have the whole Plan before
 Us: And what is there in all this either
 difficult or unseasonable? That Cere-
 monys are proper is certain; nay was

never deny'd by Any in Temper: But this being allow'd, it can no ways follow that the first Compositions of our Reformers, who it is plain from their Preface never expected it, are to be a standing *Scripture* to After-Ages, all Circumstances of Time and Opinion notwithstanding. And therefore in the Name of God! let his present *Grace* proceed on his own Scheme, or give a Reason why He does not. *Protestant* Religion in this Nation lies fluctuating between the various *Persuasions* for want of it; and there seems to be a Storm arising which may otherwise occasion a Wreck of the Whole. We have now both Deans and Bishops of our Church, who are as capable, and willing I presume, to be employ'd in it: And what should hinder his *Grace*, who till very lately at least stood as high in the World's Opinion as Bishop *Sancroft*, to take *one Part to himself* too? The King, the Parliament, the Royal Family, the Ministers of State, will all doubtless concur to it. And the Dissenters (except They dissent for Dissenting-sake, which I will not believe, 'till I cannot help it) must rather chuse to join for good and all in a Worship new model'd to their Scruples, than occasionally communicate with a *Church*, whose Terms
of

of Communion some of them at the same time hold sinful. Nothing therefore can well stand in the way of such an Establishment: The Affair of the *Dilapidations* is now past; and it is humbly hop'd that his Grace, who could exert Himself so zealously for the Interests of his Archiepiscopal See, will at length take into due Consideration the ruined State of this National Church; over which, under God and the King, He is Chief.

The rest of his Account, and the Consideration of it, shall be the Subject of another Paper. Only it may be proper to conclude at present with the following Citation from it, though a little out of its Place. ' That nothing more was intended than I have before said, is as evident from what was publicly declar'd in a Treatise purposely written to recommend the Design, when it was brought before the two Houses of *Parliament* in the Beginning of King *William's* Reign; and licens'd by the Authority of the now Duke of *Shrewsbury*, at that time Secretary of State: In which there is this remarkable Passage, which I shall beg leave to read to your Lordships. " No Alteration " that I know of is intended, but in " Things

“ Things declar’d to be alterable by
“ the *Church* itself. And if Things al-
“ terable be alter’d, upon the grounds
“ of Prudence and Charity; and Things
“ defective be supply’d; and Things
“ abus’d be restor’d to their proper
“ Use; and Things of a more ordina-
“ ry Composition revis’d and improv’d;
“ whilst the Doctrine, Government,
“ and Worship of the *Church* remain
“ intire in all the substantial Parts of
“ them; We have Reason to believe
“ that this will be so far from inju-
“ ring the *Church*, that on the contrary,
“ it shall receive a very great Benefit
“ by it.”



NUMBER V.

*It is written, my House shall be call'd the
House of Prayer; but Ye have made it
a Den of Thieves. Matt. xxi. 13.*

February 3, 1718.

THERE is so much Deference due
to the Writer of the following Let-
ter, as He happens to be the CRIT-
TICK's first Correspondent, that I
must necessarily postpone the Subject of
my last, in order to gratify Him with a
particular Answer.

Button's Coffee-House, January 28,
1717-8.

S I R,

‘ **S**INCE I perceive You mean not
‘ to confine Yourself to the Con-
‘ sideration of Learning and Languages;
‘ which I confess I began at first to ap-
‘ prehend from your Title; I cannot
‘ but give You this Account of a Pas-
‘ sage

‘ sage that lately besel Me. I was last
‘ Sunday at a famous Church in the Li-
‘ bertys of *Westminster*; where immedi-
‘ ately addressing Myself to one of the
‘ Women who kept the Pews, and into
‘ whose Hand I had dropt a Shilling
‘ but that Day Seven-night, She fell to
‘ telling her Keys, without making Me
‘ any Reply. Upon which, reminding
‘ Her of it, the Baggage answer’d blunt-
‘ ly enough, that She knew nothing of
‘ the Matter. I then offer’d Her another
‘ Six-penny Piece, being all the Silver
‘ I had, but on her Refusal, desir’d
‘ Her to change me a *Guinea*: She con-
‘ sented, upon Condition I would take
‘ *Twenty* Shillings. I urg’d the Unrea-
‘ sonableness of the Demand in as few
‘ Words as I could, assuring Her that
‘ the Gold would fall no lower; but on
‘ her Perseverance, having gone so far,
‘ was forc’d to acquiesce in this too.
‘ When after all, upon counting her Mo-
‘ ney, She happen’d to want Half a Crown
‘ of the Summ. Which not proving
‘ satisfactory, and Admission to a Pew
‘ not being to be had at any other Rate,
‘ I found Myself compell’d (by Reason
‘ of a Weakness in my Limbs, which
‘ renders me incapable of standing out
‘ a Service) to return to my Lodgings,
‘ and rest satisfy’d with some private
‘ De-

‘ Devotions, and one of *Tillotson’s* Sermons of my own Reading. I have
 ‘ shun’d to make any Reflections upon
 ‘ this Usage Myself, believing it not unworthy your Animadversion; and am,

S I R,

Your most Humble Servant,

T. B.

The Practice here describ’d is now become a common Nuisance; and there are unquestionably, in this vast Metropolis, many Thousands in our Gentleman’s Case. It might be worth while for a curious Inquirer to fix the Period, when *Lock-Smiths* first grew to be such necessary *Church-Artizans*; and how any One above Another came to have a Property in the House of GOD. It would not perhaps be found far distant from the Time, which produc’d so many *Curates, Lecturers, Morning and Afternoon-Readers*, with the Rest of that Tribe; who so over-stock every Church, that ’tis impossible for Them all to subsist upon the honest Incomes of it. Nor is the Matter like to be mended, while *Sine-Cures* are grown fashionable (as we learn

learn from a late Accident) among *Clerks* themselves, and They too it seems are allow'd to have Deputys, who in *Church-Dialect* may properly enough be stil'd their *Curates*.

Certain it is, that from the Beginning it was not so, (nor is it in *Roman-Catholic* Countrys at present) and many of the old Ranges of Pews, which remain among Us to this Day, are made not only without any thing of Iron-work, but even doorless: And besides, it may not be improper to remark upon this Subject, how the Wainscoting was always very low; so that every Person sat open to the View of the whole Congregation. And yet notwithstanding this Regard to Decency, it is generally known, how *Gundamor* the *Spanish* Ambassador, in the Reign of King *James* the First, express'd his Astonishment that our Men and Women were suffer'd to sit promiscuously together, so different from the Custom of his Nation. What He would have said, had He liv'd to see our Pews built Breast-high, and close lock'd and bolted within, it is not difficult to conceive. It was indeed then answer'd Him, that the *English* are not of so warm a Constitution as the *Spaniards*, and therefore require not the same Circumspection. But They must have little

little Experience in the World, who have not heard more or less such Accounts of the execrable Behaviour of Persons in our Churches, as to be convinc'd, that notwithstanding our natural Coldness, the *Count's* Objection was not wholly chimerical.

But to return; the *Jews*, 'tis true, did convert their Temple into a kind of *Change* or Market-House: Yet We do not find that this was during the Time of divine Worship: Or if it were, still it was for the Sale of Things vendible. But our Grievance is, that the very Prayers and most sacred Offices of the Church are sold, and even retail'd to Us; and notwithstanding our equal Claim and Obligation of Christianity, We must not without coming to certain Terms be admitted to an equal Share in them. Such Extortion cannot well receive a Name suitable to the Enormity of it; but it is without doubt very near akin to *Simony*, in one Sense at least: And therefore None indeed above these Pew keepers are visibly found to appear in it. But, as in the fam'd Combination of the Justices' Clerks, for extorting Money from All who took the Oaths to the Government, the World very reasonably presum'd, that such an Imposition could not be committed with-

without the Concurrence of too many of their Masters; so They must be extremely dull, who cannot discern such a comfortable Income, as is Yearly rais'd this Way, to be too large a Stipend for the idle Persons employ'd in the Receipt of it. Especially when 'tis consider'd with what a high Hand of Authority They execute their Commission; *excommunicating* in effect not only all Lodgers, (who are perhaps the most numerous Part of the Inhabitants of this City) but even sometimes such Housekeepers, in their own Parishes, who will not or cannot comply with Them.

Mr. Collins, in his *Discourse of Free-Thinking*, complains of several pious Frauds committed by the Clergy, in their *English* Translation of the Bible; and among the rest, that the Women (of whom it seems there was originally a *Deacon-Order*) are now made to believe, by the unfair Version of the Word *Διακονισσαι*, as if They were intitl'd to no higher Office in the Church than that of keeping the Pews. How far the Power of the primitive *Deaconesses* extended, I shall not enquire. But were this Gentleman often put to the Experiment, He might find our *Order* of Pew-Keepers, as contemptible as They are in his Opinion, sufficiently empower'd, unless he could do

do Pennance for Three Hours on his Feet, to exclude Him the Number of the *Faithful*: Not because He may be an *Infidel*, (for that is not the Question) but has not perhaps taken a Seat by the Quarter.

Nay, to such Insolence are these Creatures and the Fellows in Commission with Them arriv'd, that when the egregious Dr. *Snape* preach'd before the House of *Commons*, and an extraordinary Confluence of People was consequently drawn thither; there were several Members of Parliament of no very personable Appearance, who after They had taken Possession of Pews, were insulted and threaten'd to be pluck'd out again by these *Proveditors*, to make Room for Men who had no other Claim than their *Pence*; and being confounded with the Novelty of the Thing, chose rather to give Place accordingly, than submit to plead their Titles to such Arbiters. And whoever was to hear the Bishop of *Bangor* preach before the *British Society* at *St. James's*, cannot but remember how one Half the Pews of that Church were kept empty; while the Congregation stood wedg'd up in the Isles and void Spaces, to the no small Detriment of many a full-bottom'd Wig and guilded *Leek*. In the mean time, our Collectors were, during

ring the whole Service as buisy as Country-Men at a Fair, filling the Place with Uproar and Tumult in driving on their spiritual Bargains.

It is not possible for a Man to think of this Abuse, and not make a Comparison of the Resemblance it causes between the Church and the Play-House. The Transition from Pew-keeper to Box-keeper is easy: And considering that a good Christian is bound in Duty to frequent the first, at least twice a Week, 'tis a Question whether at the Year's End there may be any great Disproportion in the Costs. However, if One might presume to give Advice to our Instructors, 'tis hop'd the Rate of Pews will not continue to rise as it has done of late Years. Should they once overtop the Theatres in this respect, who could be sure that these last might not run away with most of the Custom? For as People are now become very wary of their Cash, and by consequence care not to part with it, except to Such as can at least undertake not to put Them out of Humour, They may thus prefer the Play House for more Reasons than one. Besides, the Box-keepers are generally a supple Set of Men, and take one's Money with a good Grace; in which the other Receivers are to the last Degree de-

deficient: So that the first will get Ground even upon this Score. Unless the sacred Actors may, upon due Deliberation, think fit to engage Them likewise in their Service; *Sunday*, which is their principal Time of Representation, being an idle Day both at *Drury-Lane* and *Lincoln's-Inn Fields*; and therefore the same Persons (if this Pew-Trade must be continu'd) may conveniently enough serve in both Capacities, and so more Hands go to the Publick.

The *Raree-Show*, which is continually kept in *Westminster-Abbey*, does not so properly come within this View: Nor indeed is there any Occasion to mention it at present, except it be to condole with the Proprietors of it. It has been observ'd that the Monsters in *Channel-Row* have wickedly rivall'd it for some Time. But the *Fire-Eater* at the Duke of *Marlborough's-Head* has undone it: And 'tis reported that a Petition is actually drawing against Him, in the Name of the Singing-Men and Choiristers, in which They design to accuse Him of Witchcraft and Heresy; so that, having not the Power Themselves, He may be sent back again to his *Italian Inquisitors*.

In good Earnest, One would think this Tax upon Seats were a sufficient
Dis

Discouragement alone from going to Church. And yet at *St. Paul's* the Injunction is carry'd a Pitch farther; where the Doors are generally kept close till Prayers begin, and afterwards, lest any One should steal a Sight of it, the Keepers do in a manner drive out the Congregation before Them. Upon which Occasion, I cannot but relate an odd Passage. There is a certain Inhabitant of this Parish, who being the first Protestant of his Family, has still some of the old Leven remaining in Him. This Gentleman is possess'd with an Opinion that even his private Devotions lose much of their Efficacy, when deliver'd in an unconsecrated Place; and He therefore held the Sexton in Fee for some Time, for the Liberty of entering at his particular Hours: But at last finding this to amount to a larger Summ annually than he could well spare, He has of late frequented a neighbouring Chapel which it seems is not fine enough to be made a Show of.

Where this will end, God knows, unless 'tis intended to shut up our Churches for good and all: And after that, what remains for Us but to stay at Home, or seek for Elbow-Room in the *Meeting-Houses*; if even there too They do not begin, as I am inform'd, to have a Taste turn'd to the same Practice? N U M B.

NUMBER VI.

Valeant, qui inter Vos Dissidium volunt :

*Reprime Iracundiam, atque ad Te
redi. Ter.*

February 10, 1718.

IT is with extream Joy that I must now congratulate my Country, upon the near Prospect there is, of a Reconciliation between his Majesty and his Royal Highness. The Princess of *Wales's* Appearance at Court can forebode no less. A Woman of her consummate Conduct and Goodness, and so interest'd in the Issue, is such a Mediator as One could wish in such a Cause. And when it is known that She has been in long Conference with the King, there can be no doubt but She had first won upon the Prince to make that due Submission, without which 'tis absurd to think of healing this Breach. It being on many
Accounts

Accounts below the Dignity of a Crown'd Head, (though all paternal and filial Relation were laid aside) to receive to Favour any the highest Male-content upon other Terms. Except be-like some Persons are rather of Opinion, that his Majesty Himself ought to ask Pardon ; since there must unavoidably be a Condescension on one side or the other.

It is indeed recounted in the Life of *Monsieur Chastelet*, a Politician and *Bel Esprit* of the last Age, that coming into the Presence of *Louis* the Thirteenth, upon his Deliverance from a pretty extraordinary Confinement He had undergone, He observ'd the King affect to cast his Eyes another Way, and avoid looking upon Him, as if it were out of Shame to see a Man whom He had ill treated. Upon which addresssing himself to one of the Gentlemen in Waiting, He said to him ; *Sir, I beg you to tell his Majesty that I forgive Him with all my Heart, and intreat Him to do Me the Honour to look upon Me.* This might pass well enough in a Jest : And in effect, the Gentleman doing as he desir'd Him, the King laugh'd at it, and receiv'd Him graciously. But should any One have gravely pretended to be in Circumstances of pardoning his Sovereign,

raign, 'tis to be fear'd He might have met with another Welcome ; and a Man of Mr. *Chastelet's* fine Parts would have scarce own'd him for a suitable Companion.

There is no Question but this agrees with his Royal Highness's Sentiments ; and therefore I shall look upon his Reconcilement to his Father as a Thing already concluded. In which Confidence, it may not be improper to cast an Eye behind, and take a View of the seditious and false Turns given to his Behaviour, by the *Defectors* and their new Allys, the avow'd Enemys of the Constitution: And this the rather, by reason of their wild Boasts that He is in Concert with Them, and even now in defiance of his Majesty, owns Himself for their Head.

The Detention of the *Royal Infants* is the principal Topick. Because his Highness, it seems, has express'd Himself with a paternal Concern for Them, 'tis to be wire-drawn into a *Demand*: That so, beneath the Umbrage of such a Message, They may vent their collected Gall with a Shew of Authority. But these Gentlemen are to understand, that his Royal Highness is more an *Englishman* than They are willing to allow ; and has not only too much In-

D

sight

fight into the Rights of Princes in general, but of our own in particular, to give way to any such of their Instigations. He knows how the best Action of the whole Life of King *Charles* the Second, was the Prerogative He claim'd of marrying his Brother's Daughters, in spite of Him. His Answer to the Duke of *York* upon that Head may stand as an unalterable Maxim of Government in this free Nation: *What!* (said the Duke, swelling with a Presumption of the Wrong which was offer'd Him) *Shall not I have the Disposal of my own Children? Are they not my Daughters?* No, reply'd the King, *They are the Kingdom's: And as Such, I am bound to take Care of Them.* To this one wise Step of that Prince, We owe our Retrieval from the fatal Consequence of all the other Mismanagements of his Reign. This originally secur'd to Us our present Constitution; and even the Blessing of his Majesty's Reign, and the Prospect of that of his Royal Race after Him.

And shall any One now pretend to amuse Us with the Cry of private Right in Matters of National Concern? 'Tis the stale Artifice of the Disaffected upon all Occasions whatsoever. When a few notoriously disloyal Persons are confin'd, during the Time of an actual Rebellion,

on,

on, a Statute against Imprisonment in ordinary Cases must be pleaded, even in opposition to another which suspends it. When in the Attack of a Party of Rebels, some of the necessary Devastations of War happen in a Town, which receiv'd Them with open Arms, the Loss of Houses is to be exaggerated, and his Majesty's Officers are threaten'd with Actions at Common Law for Damages sustain'd. And when a *University* is grown too headstrong, to be disciplin'd any otherwise than by martial Law, the *Word* given to the *Paris Gazetteer*, and by him to be re-eccho'd hither, is, *No standing Army*. The World is well aware that such Clamour is only the Common-place Recourse of Traytors, when They have nothing else to say : How therefore any Men *learn'd in the Law* could give into this Strain, let Themselves answer ; since no Body else can.

In short, his Majesty's Conduct in this respect seems really to be the noblest Part of it, in his not having involv'd the Children in their Parent's Disgrace. The Prince had offended Him ; so had not They ; He was consequently order'd to a State of Banishment, to which it would have been unjust, as well as impolitick, to have con-

demn'd Them. His Highness cannot but see the Equity of this, now that He has had Time to cool, and must thank his Majesty for such a particular Demonstration of his Esteem for his Family. Nothing but the most cordial Love and Affection could have hinder'd Him to part with Them at once, and give a full Scope to his Indignation.

The other great Article of pretended Grievance, is the Continuance of the Duke of *Gloucester* at *Hanover*: By which means (say our discarded Statesmen, who labour so heartily to cause an entire *Defection* in his Royal Highness as well as Themselves) He will grow up a Stranger to our Constitution, Civil and Ecclesiastical. This is what They talk aloud; but They must give Us Leave to suspend our Belief, that the Prince could use any such Language: For is it possible He should borrow the very Argument, which was pleaded by the *Mock-King* not above two Years ago, in a solemn Declaration, not only against the Duke of *Gloucester*, but the Prince of *Wales*, and King *GEORGE* Himself? However, if these Men will but give Us a convincing Proof, that Mr. *Shippen* was of his Highness's late Council, We may perhaps allow Credit to
their

their Relation. Certainly were it so, that Gentleman would have hard Usage in being confin'd to the *Tower*; or rather, He ought to have some Body else sent thither to keep Him Company.

How often must this relation of Country be urg'd at Random? An *Englishman*, in the noblest Sense of the Word, is He whose Principles fall in with the Nature of our Constitution, both Religious and Politick; upon whatever Spot of Earth He happen'd to receive his Being: And None can doubt but a *French Protestant* is much more so, than any of our home-born Converts to Persecution and Slavery, whether the Scholars of a *Lesly* or *Snape*. As for the Point in Question, Those who account it a Matter of such Moment, for this young Prince to be merely upon *English* Ground, may as well argue that the Parliament-Clerks are in Ability to be better skill'd in the Laws and Customs of Parliament, than any of the Lords or Commons. A Poet of our own has well said, that *Courts make not Kings, but Kings the Court*; and We may rest assur'd, where-ever the Duke of *Gloucester* shall reside, He will have too many *English* about Him, to be much a Stranger to our Nation, when He arrives here: If after all, his Majesty does not design to send for Him.

sooner than some Men expect, or perhaps at the Bottom may desire.

The Report We have, of his Royal Highness's Refusal of a Maintenance for his Children, requires little to be said of it: The Princess has doubtless represented this Matter in another Light to his Majesty. Since the King was so gracious as to take the Care of Them upon Himself, and might order their Abode where He pleas'd; 'tis evident that had his Royal Highness resolv'd to continue inflexible, He must in all Reason have allow'd Them a Settlement out of that Income, which had been expressly given Him for the Support of Himself and his Family. Nothing therefore could be better grounded than this Demand of his Majesty: And Those who are of another Sentiment must necessarily suppose, that the Parliament would have granted an additional Allowance upon this Occasion; which, considering the Burthen They have already on their Hands, is more it may be, than They well could do.

But these Misunderstandings, I trust, are as good as over; and little now remains for Us but to detest the Bouteffus who occasion'd them. Nor have They been less sedulous in endeavouring their Continuance: Which appears
in

in nothing more, than advising his Highness to that Littleness of cheapening and taking private Houses, when there were so many Royal Palaces to have held Him. They have indeed trod Step by Step after the Advisers of the Princess *Ann*, in distressing King *William's* Affairs. But They wou'd do well to consider a little. 'Tis remarkable, that the Heads of a certain Family have for the two or three last Generations come to unnatural Deaths : And whether Banishment might not be a Favour to the present Chief, is left to the proper Judges to determine. There is another Person who was once voted an *Enemy to his Country* : But it is yet hop'd, He will never deserve the Character.

Be this as it will, it was high Time for the Prince to think of returning to his Obedience, when such Men as are mention'd in the publick Accounts, began to take Encouragement from his Conduct : And in general, it portended no Good, that all the profess'd Foes of the Government affected to boast Themselves in his Interests. But how have these Conspirators betray'd their Want of Judgment, in presuming He would ever appear at the Head of a Cause, which has not now one Partizan left in

his Senses? It must thus have been in a fairer Way, 'tis confess'd, than under the Management of the King of Sweden; could One but have imagin'd any Probability of it, without first supposing his Royal Highness no soberer than Him.

A Petition having been sent Me, to publish in this Paper; though I hope there is no great Occasion for it at present, yet I shall give it the Reader as follows.

*To Her Royal Highness the Princess; The
Petition of several Loyal Subjects, Eng-
lishmen and Protestants.*

Humbly shews,

THAT the Difference between his Ma-
jesty and the Prince is of such a
Nature, as not easily to be decided by
any Subject; neither can a Ministry pre-
sume to intercede with all the Freedom
requisite to the Determination of it:
That by this Means it still continues,
to the unspeakable Derriment of the
Publick, the deep Sorrow of the Well-
affected to Your Royal Highness's Fami-
ly; and the fresh Hope and Merriment
of the Disloyal, who were otherwise re-
duc'd to the saddest Despair. That in
such a dismal Conjunction, We can
apply

‘ apply to None so proper as your
 ‘ Royal Highness, to assuage these
 ‘ Jealousys ; and reduce both Partys to
 ‘ a Reunion. Your Petitioners there-
 ‘ fore beg and intreat your Royal
 ‘ Highness, to put in Practice that per-
 ‘ suasive Eloquence, by which You are
 ‘ distinguish’d ; and employ all your
 ‘ Interest for this Purpose ; before the
 ‘ Breach be made too wide to admit of
 ‘ a Cure, and We involv’d in irretrieva-
 ‘ ble Confusion.

*And Your Highness’s Petitioners
 shall ever Pray.*



 NUMBER VII.

*Nec Virtute foret, clarisve potentius
Armis
Quam Linguâ Latium.* Horat.

February 17, 1718.

A Letter to the CRITICK.

S I R, Oxford Feb. 9. 1717-8.

‘ HAVING lately observ’d You to
‘ be impartial enough, in your
‘ critical Capacity, as to the Conduct
‘ of the Party You chiefly espouse; I
‘ could wish You would take Notice of
‘ a certain Pretender to polite Learning.
‘ It is a Proverb older than *Æsop’s* Fa-
‘ bles, *Physician! heal Thyself*: And yet
‘ We every Day see Quacks in all Pro-
‘ fessions start up in opposition to it.
‘ This Gentleman has undertaken (not
‘ without some Encouragement, I am
‘ inform’d) no less a Work than that of
‘ a *Compleat and Standard Dictionary of the*
‘ whole

‘ *whole English Language*. But, besides the
 ‘ Extravagance of the Attempt in itself,
 ‘ for any single Person; whether ’tis a
 ‘ fit Burthen for his Shoulders in particu-
 ‘ lar, let every One judge from what
 ‘ follows.

‘ There has appear’d a Poem, upon
 ‘ the last Year’s Disturbance at *Holywell*,
 ‘ intitul’d *Little Preston*: which though
 ‘ it carries no Name in the Title, yet
 ‘ is universally attributed to Him. Now
 ‘ if omitting other Considerations, it
 ‘ shall appear that the Language of this
 ‘ Piece offends against all the common
 ‘ Rules of Grammar and Rhetorick, I
 ‘ hope You will allow the Justice of my
 ‘ Objection. His Description of the
 ‘ Town of *Holywell* is in this Manner.

‘ *’Twas in the Place, where Popish Legends tell*
 ‘ *Fair Winny’s Blood produc’d a Holy Well;*
 ‘ *O wond’rous strange! the Maid, ’tis gravely*
 said,
 ‘ *Ev’n suffer’d Death to save her Maidenhead.*
 ‘ *But Tory Saints and Non-resisting Dames*
 ‘ *Now plunge and frisk in the polluted Streams:*
 ‘ *And chilly Girls, with warm Caresses ply’d,*
 ‘ *Oft yield up that, for which poor Winny dy’d.*

‘ Let any Man consider the Cohe-
 ‘ rence of these two last Lines with
 ‘ the preceding ones; and whether
 ‘ there

“ there be not something wanting, to
 “ make ’em capable of a truly gram-
 “ matical Construction. It cannot be sup-
 “ pos’d sure; that those Ladys could
 “ part with their Virginitys in the *Wells*;
 “ He undoubtedly meant, in the *Town*;
 “ but was not capable it seems of expres-
 “ sing Himself without this Ambiguity.

“ There is another Passage too full
 “ of Trips to be omitted ; and it can
 “ reflect no Dishonour upon the Gentle-
 “ men, who are the Subject of this Li-
 “ bel, to be lampoon’d by such a Blun-
 “ derer: Who ought, instead of Dicti-
 “ onary-Writing, to be sent back again
 “ to Grammar-Learning.

“ *The Victors to the Town once more ascend,*
 “ *And with loud Shouts their loyal Throats They*
 rend:

“ Long live King James ! Still was the gen’ral
 Cry ;

“ Long live King James ! the echoing Rocks
 reply.

“ But oh, how fickle is the Warrior’s Fate !

“ When just arriv’d to his Meridian Height ;

“ One base plebeian Hand shall lay Him low,

“ And tear the Lawrels from his conqu’ring
 Brow.

“ For now Three sturdy rustick Louts appear,

“ Who let their Van-guard pass, but charge the
 Rear.

- ‘ *As when Ulysses on the Trojan Shore,*
 ‘ *By Numbers prest, did Ajax’ Help implore;*
 ‘ *So Little Ben, by Pitch-fork over-lay’d,*
 ‘ *Did to the val’rous Athy call for Aid.*
 ‘ *The val’rous Athy hastes to save his Friend,*
 ‘ *O Fate ! O Chance ! Must here the Triumph*
 end.
 ‘ *One of the Clowns, with vile ignoble Spades,*
 ‘ *All grov’ling on the Ground the Hero laid.*
 ‘ *That Mouth, which erst did White-Rose Dam-*
 sels meet,
 ‘ *Lay wel’ring now in Blood, and kiss’d the*
 Street.
 ‘ *Those Feet, whose graceful Motion charm’d the*
 Fair.
 ‘ *Now kick, and sprawl, and quiv’ring dance*
 in Air.

‘ It would be very strange, if the *Vi-*
 ‘ *ctors* should have a Design to rend their
 ‘ own Throats: And either I am mi-
 ‘ staken, or this Word is never actually
 ‘ us’d, but in a voluntary Sense. *Shall*
 ‘ *lay him low* is so lofty, that I shall say
 ‘ no more of it. I have indeed heard
 ‘ of Nurses overlaying their Children;
 ‘ but *To be overlay’d by a Pitch fork* is a
 ‘ Phrase, which will scarce be found in
 ‘ any Dictionary, except our Author’s.
 ‘ *Must here the Triumph end* is extreemly
 ‘ poetick: And the Meeting of a Mouth
 ‘ might

thereby an Opportunity of considering the Design of a *Universal English Dictionary*, upon which it turns. As to the Ability of the Gentleman here mention'd, I shall leave Him to answer for Himself: But that in general such a Work is not only proper, but even *most* proper, to be committed to a single Person, 'tis presum'd there is good Reason to assert, if We ever expect to see the end of it. All the Arguments would be too many for this Paper; 'tis enough to touch upon a few.

In the first Place, a *Dictionary* is not of the Nature of those other Compositions, where one Book or *Life* may be committed to one Man, and one to another; so that Each may go such a Length, and no farther. For this consisting 'of a Collection form'd from various Reading, the very same Study and Labour is requisite to fill up one *Letter*, as the whole Alphabet: It being impossible for the Undertaker to know, whether He has collected all the Terms and Idioms of the Language, to be rang'd under that *Letter*, till such Time as He has read over each single Book appointed to be the Rule of the intire Collection.

Now

Now as in doing this, every Term and Propriety which the Language contains, might be better collected at once ; so to employ thirty or forty Persons, in a Work that thus appears to be but a Task for One of an apt Head, would be dilatory and trifling. And of which it may not be improper to give a very remarkable Instance.

By the latest Advices from *France*, We have an Account, that the *Academy* having put a finishing Hand to their *Dictionary*, They have at last begun upon a *Grammar*. This Society was first establish'd by the King's Edict in 1635, though (as their Historian assures Us) its Original is four or five Years older. That Work was in their earliest Intention ; the sole End of their Institution being to fix their Language, as 'tis express'd in their Letters Patent at large. Thus They have been little less than an Age employ'd in it ; to excuse which, They constantly have recourse to the unavoidable Inconveniencys of working in a Body. Upon this They tell Us a formal Tale, how Mr. *Colbert* being dissatisfy'd at their Slowness of Proceeding, came one Day Himself and assisted at their Assembly ; where being Witness of the round-about Method They took, He went away convinc'd of the Necessi-

ty of it. Agreeably to which, the next Century may perhaps see the Conclusion of their *Grammar*, with the *Rhetorick* and *Poetick* that are to follow.

Besides, though by means of the great Encouragement of Cardinal *Richelieu*, *France* has indeed seen a Society of forty Gentlemen thus dispos'd and incorporated ; who can be certain whether the *British* Nation ever may ? Our Ministers are, or affect to be, too full of other Thoughts ; and We at least find no Likelyhood of it at present. Men of such a Turn are for the most part more profitably or pleasantly employ'd, whatever Excursions They may make this Way : Nor are They so common as may be suppos'd. For, as the Project first deliver'd to the Cardinal, by the Members of the *Academy*, has it ; It is not sufficient to have a great and profound Knowledge of the Sciences, nor a Facility of speaking agreeably in Conversation, nor a prompt and lively Fancy, capable of much Invention : Such a One ought to have a sort of particular Genius, and a natural Light fit to judge of all the Charms and bidden Springs of Eloquence. And as it were, a Mixture of those other Qualitys, in an even Temper, subject to the Law of Understanding, and solid Judgment.

If therefore a Person thus qualify'd may be found willing to go through such a Task, He ought doubtless to be distinguish'd from the Undertakers of Works of meer Amusement, or Affectation, and encourag'd accordingly. The Translation of *Love-Elegys*, and even *Virgil* in blank Verse after *Dryden's* Rhyme, (a strange Project!) may be of Use. But there should be some Difference made between these, and a Book of this Nature; the Want of which hitherto has cast our Language, so noble in itself, so much beyond both the *French* and *Italian*.

One Expedient however may be propos'd to such an Author: Which is, that He should make publick Invitation to all Persons, of sending Him by Letter their Notes or Observations upon Words, Phrases, and Passages of authentick Authors, as they occur. As this could require no continu'd Train of Thought, but might be done at Starts, so Such who have any Bent to polite Literature would undoubtedly comply with it; which might have all the Use of joining in a Society, without its Inconveniencys.

Those that have no Taste this Way, may wonder I have dwelt so long upon such a Subject. And therefore 'tis thought

thought not amiss to end with Mr. *Pel-
lison's* excellent Apology for the *Acade-
my* in this Behalf; though much short-
er than in the Original.

' Many People have been surpris'd
' that a Number of Men of so illustri-
' ous a Merit, and capable of the great-
' est Things, as their particular Works
' testify, should amuse Themselves so
' long about a Labour which seems to
' have nothing noble in it. But if true
' Glory consist in serving the Publick,
' in whatever manner it be; a *Dictio-
' nary* of this kind, whether You con-
' sider it as a Means to attain to the
' highest Eloquence, or purely in itself,
' cannot but do much Honour to its
' Authors.

' If any One full of big Thoughts
' proudly pretend to despise this Study
' of Words, and Language, I will not
' dispute with Him. I freely permit
' Him to follow his Inclination, and
' wholly apply Himself either to the
' Affairs of the World, or the sublimer
' Sciences. But let Him take Care, lest
' in following a false Good, or receiv-
' ing Opinion for Truth, and Conje-
' cture for Demonstration, even then,
' when He thinks Himself most set up-
' on what is solid, He should perhaps
' after all embrace Wind as well as O-
' thers.

‘ I speak here to Them, who joining
‘ to their more important Knowledge
‘ that of polite Learning, make it one
‘ of their greatest Pleasures: Who would
‘ be weary of the World without this
‘ Amusement; who find in it some-
‘ thing, to comfort Them in ill For-
‘ tune, and to unbend Them in good;
‘ to entertain Them with their Friends,
‘ and to content Them in Solitude;
‘ and even to render Them more fit for
‘ what the Publick and civil Society
‘ may exact from Them. Such I doubt
‘ not, will see this *Dictionary* with Joy,
‘ will much esteem it, and receive a
‘ wonderful Benefit from it.



NUMBER VIII.

Quia non profertur contra Malos sententia, absque timore ullo Filii hominum perpetrunt mala.

Eccles. viii. 11.

February 24, 1718.

THE late Rebellion is incontestibly the most horrid and unnatural, that ever happen'd in any Age or Nation : This must be granted, even by the Partys engag'd in it, could they but be brought to reflect upon their several Obligations to the contrary. Of Those who had taken the Oaths, and given the most solemn Assurances to His Majesty both in Words and Writing, little needs to be said : They must be desperately abandon'd, before They could break through such Tests, had They lain under no other Tyes. But it gives Horror indeed, when One considers that They generally consisted either of
Such

Such as had already made their Fortunes out of the Constitution They oppos'd; or who were then actually commission'd in its Service, and eat their Bread from its Hands: Not to forget some Bigots of a flourishing Presbyterian Church, joining with these their mortal Enemys for no other Cause in the World, than because They could not have their full Swing of persecuting there, at the same Time that 'tis here held so unrighteous. But I shall come to their Case, who were suppos'd to be irritated by the greatest Grievances.

The first are the Papists, a Body of Men, whose very Religion in this Kingdom is Treason; laying Them under a perpetual Obligation, ever since the Bull fulminated against Queen Elizabeth, of dethroning and assassinating Her, and all her Protestant Successors after Her. The Others are the Episcopal Dissenters, a Sect of Fanaticks, who likewise think Themselves bound in Conscience to disown the now long establish'd Government in Church and State, and were known to pray every Day in their separate Meetings for a King of their own Imaginations.

Notwithstanding which, They might Both not only have sat unmolested every Man under his Vine, and under his Fig-tree, and

and None should have made Them afraid, in their private Interests and Employ's; but They were allow'd to hold large Possessions in Land, and even Lordships of Towns Corporate, by means of which They bore no inconsiderable Sway in the very Legislature: Many of Them at Elections heading up' their own Tenants and Dependants, to the Number of four or five hundred, in Person; and Others having in their Hands the intire Nomination of two Members, as at *Newton in Lancashire*. A Thing well worthy the Consideration of this glorious Parliament; and which these imaginary Confessors are challeng'd to parallel out of the whole History of Time, in any Nation upon Earth; if yet They can produce one Nation but our own, that ever suffer'd Men to inhabit in it, who, as an avow'd Sect or Party, stood at Defiance with the governing Authority, and refus'd all Security requir'd for their peaceable Demeanour.

Yet did these Men rebell: And a Rebellion attended with such aggravating Circumstances, if any Thing, requir'd the utmost Rigour of Justice. But such was the further unparallel'd Lenity of the State, that after a legal Tryal and Condemnation of the Traytors, but a very few in Comparison were executed;
and

and to speak freely, perhaps not a sufficient Number to atone for the Death of those many brave and loyal Men, who were deny'd Quarter, and butcher'd in the Suppression of Them. However, their Estates, by the common Laws of this Land, becoming forfeit to the Crown, his Majesty nobly resign'd them to the Service of the Publick. And here, One might think all private Claim should have ceas'd: Yet did the King and Parliament after all, upon the humble Representation of several of their Widows and Others concern'd, take their Cases into Consideration, and allow Them Jointures or Annuitys for their Support, and some of Them very largely. But was this satisfactory? Not at all. On the contrary, We now see in the Votes of *Saturday* seven-night, one of the strangest Petitions that was perhaps ever given into the House; which with the Motion made thereon I cannot but copy, the better to introduce some Reflections upon it.

“ The Order of the Day being read
 “ for the House to resolve it self into a
 “ Committee of the whole House, upon
 “ the Bill for Sale of the forfeited Estates
 “ in *Great-Britain* and *Ireland*, for the
 “ Use of the Publick:

“ A

" A Petition of the Lady *Phillippa*
 " *Standish*, Daughter to the most noble
 " *Henry* late Duke of *Norfolk*, deceas'd,
 " *Margaret Thornton*, *Frances Dalton*, *Mary*
 " *Hodgshon*, *Dorothy Hodgshon*, *Ann Walton*,
 " and *Elizabeth Shaftoe*, in behalf of
 " *Themselves*, and *Others* under the
 " same unhappy Circumstances, was pre-
 " sented to the House and read, pray-
 " ing that the House will commiserate
 " their deplorable Circumstances, and
 " give Leave that the Clause in the said
 " Bill, whereby His Majesty will be
 " enabl'd to grant some Support to the
 " Petitioners, may be extended to the
 " Support of their Children, after the
 " Decease of their Mothers.

" Mr. Comptroller acquainted the
 " House, that Application having been
 " made to His Majesty, He had receiv'd
 " His Majesty's Commands to acquaint
 " the House, that His Majesty has no
 " Objection, *if this House shall think fit to*
 " *give the Petitioners Relief.*

" Order'd,

" That the said Petition be referr'd
 " to the said Committee.

" A Motion being made, and the
 " Question being put, That it be an In-
 " struction to the said Committee, that
 " They do provide in the Bill, that a
 " Proportion of the Neat Produce of the

“ forfeited Estates be reserv’d to His Majesty, to be dispos’d of to the Wives
 “ or Children of such forfeiting Persons
 “ as His Majesty shall judge to be proper Objects of his Royal Compassion :
 “ It pass’d in the Negative’.

And with Reason: Which is all I shall say of a Motion made in a sitting House of Commons. But as the Subject-Matter of the Petition it self is still depending, ’tis proper to speak a little to that Point. Certainly, let the Disaffected publicly pretend what They please, They must be possess’d with a strong inward Presumption of the Clemency of this Government; or They could never have had the Effrontery to bring into Parliament such a Proposal. ’Tis (according to the proverbial Expression) *to play upon Good Nature* to some Tune; especially considering the Demerit of any the like Grace, They have shewn through the whole Series of their Behaviour. *Pity* and *Compassion* are Words of noble Import; but it were to be wish’d One had heard a little more of *Conviction* or *Repentance*: Without which perhaps the others lose their Meaning, and degenerate into Weakness. And indeed, as these Traytors will allow no Virtue of any Sort to the present Administration, ’tis likely They
 may

may so understand it ; and though their Women fail'd in their former Attempt of bullying the whole Legislature into Fear, They are yet by this Effort to soften it into Irresolution.

For to come to the Thing itself, such a Petition is neither more nor less, in the main, than that the House would be pleas'd to render void his Majesty's Grant, by restoring the Estates, which He has given to the Publick, to the respective Families they belong'd to ; even after the Trouble and Charge of appointing and sending Commissioners to inspect them. Nay, it directly tends to annul all the Laws provided against Traytors in this respect ; since if the Children of Such as were concern'd in a Rebellion, so flagrant, as the late appears to have been, should be thought worthy so much unusual Favour, All who come after Them in the like Circumstances may very well lay Claim to it. And therefore it had been more frank and consistent in these Ladys, to have engag'd some of their Friends to move for a Bill ; ' That the Discou-
' ragements which lie upon all good
' Church-men, and conscientious Ca-
' tholicks, and other well-dispos'd Chri-
' stians within these Kingdoms, from
' rebelling or assembling together in a

‘ hostile manner against the Powers in
‘ Being, may be taken off: By the Re-
‘ peal of certain Laws in force, which
‘ not only deprive the Persons so acting
‘ of their Estates and Fortunes, but e-
‘ ven with great Unrighteousness, their
‘ Heirs and Familys after Them.’

The Truth is, had there been among
the Partizans of the Constitution one
merry Man besides Mr. *Hungerford*, He
might with much Propriety of Thought,
and not altogether in Jest, have op-
pos’d this Petition, with another in
behalf of the poor *Publick*: ‘ Setting
‘ forth her unhappy and deplorable
‘ Circumstances, by means of a wicked
‘ Rebellion lately begun and perpetrated
‘ within these Kingdoms, which though
‘ now suppress’d, has left fatal Effects
‘ behind it; witness Three Shillings in
‘ the Pound upon Land; as well as se-
‘ veral other Duties, for the Payment
‘ of *Dutch* Troops, standing Forces,
‘ and reduc’d Officers; and represent-
‘ ing, that unless the Estates forfeited
‘ by the Actors in the said Rebellion be
‘ apply’d towards this Charge, the said
‘ suffering Petitioner will be intirely
‘ undone, not being otherwise able to
‘ bear the Burthen which is upon Her.’

But in earnest, supposing no Regard
were to be had to the Welfare of the
Pub-

Publick, (as One would guess by most Men's Care for it, when no particular Interest more than another is concern'd) is Compassion due to None but the Widows and Offspring of Traytors? Are We sure there are no Relations of my Lord *Forfar*, or the other Loyal Officers who fell in this War, that may be reduc'd to as ill Circumstances by their Loss, as any of Those of the Rebels by theirs? 'Tis to be fear'd; and if they are, Collections will be scarce made for Them. If the Publick be out of the Question, these People have far more Right to the forfeited Estates than Those by whom they are now claim'd. As the Ballance of Property flew up on one side, it weigh'd down on the other: And by the very same convertible Reason that the Traytors lost them, the dying Loyalists have won them.

Upon the whole, whatever become of the Money accruing from the Sale of these Estates, it may be safely concluded, that none of it will be reserv'd for the Purposes design'd by the Petitioners; who have not yet, as I can learn, given any Proof of their Detestation of their Husband's Practices, some of whom notwithstanding are suppos'd to have been even instigated by Them. His Majesty wisely leaves it to his House

of Commons, whether They *shall think fit to give Them Relief*: And such a House of Commons can never *think fit* the publick Monys should be apply'd to the certain Nurture of Children in the Principles of Rebellion, heighten'd by a paternal Rancour, and imaginary Obligation of Revenge. 'Tis a trite Observation how *Sylla* said in a like Case (and it prov'd true) that *He saw in one such Caesar many Marii*. But be that as it will, I for my share have often thought, upon this Occasion, of a Passage in the Tryal of Sir *Everard Digby*, for the Part He bore in the Powder-Plot; with which, as the Authority of the famous Sir *Edward Cook* may do much, (and because the Book from whence I have it is scarce) I shall illustrate my Reasons, and conclude.

' Sir *Everard's* Petitions were, that
 ' sithence his Offence was confin'd and
 ' contain'd within Himself, the Punish-
 ' ment also of the same might extend
 ' only to Himself, and not be transferr'd
 ' either to his Wife, Children, Sisters,
 ' or Others: And therefore for his Wife
 ' He humbly crav'd, that She might en-
 ' joy her Joynture; his Son the Benefit
 ' of an Entail made long before any
 ' Thought of this Action; his Sisters
 ' their just and due Portions which
 ' were

‘ were in his Hands; his Creditors
 ‘ their rightful Debts. Then pray’d
 ‘ He Pardon of the King and Lords
 ‘ for his Guilt: And lastly He entreated
 ‘ to be beheaded, desiring all Men to
 ‘ forgive Him, and that his Death
 ‘ might satisfy Them for his Trespas.

‘ To this Speech forthwith answer’d
 ‘ Sir *Edward Coke*, Attorney General,
 ‘ but in respect of the Time (for it grew
 ‘ now dark) very briefly: Yet concerning
 ‘ the Petitions for Wife, for Children,
 ‘ for Sisters: Oh, said He, how He
 ‘ doth now put on the Bowels of Na-
 ‘ ture and Compassion, in the Peril of
 ‘ his private and domestical Estate! But
 ‘ before, when the publick State of his
 ‘ Country, when the King, the Queen,
 ‘ the tender Princes, the Nobles, the
 ‘ whole Kingdom, were design’d to a
 ‘ perpetual Destruction; where was then
 ‘ this Piety, this religious Affection,
 ‘ this Care? All Nature, all Humanity,
 ‘ all Respect of Laws, both divine and
 ‘ humane, were quite abandon’d. Then
 ‘ was there no Conscience made to ex-
 ‘ tirpate the whole Nation, and all for a
 ‘ pretended Zeal to the Catholick Reli-
 ‘ gion, and the Justification of so de-
 ‘ testable and damnable a Fact.

‘ Here did Sir *Everard Digby* interrupt
 ‘ Mr. Attorney, and said, that He did

‘ not justify the Fact, but confess’d He
 ‘ deserv’d the vilest Death, and most
 ‘ severe Punishment that might be ; but
 ‘ He was an humble Petitioner for
 ‘ Mercy and some Moderation of Justice.
 ‘ Whereupon Mr. Attorney reply’d, that
 ‘ He should not look by the King to be
 ‘ honour’d in the Manner of his Death,
 ‘ having so far abandon’d all Religion
 ‘ and Humanity in his Action ; but
 ‘ that He was rather to admire the great
 ‘ Moderation and Mercy of the King,
 ‘ in that, for so exorbitant a Crime no
 ‘ new Torture answerable thereunto
 ‘ was devis’d to be inflicted upon Him.
 ‘ For the Payment of your Creditors,
 ‘ says He, it is equal and just, but yet
 ‘ fit the King be first satisfy’d and pay’d,
 ‘ to whom You owe so much, as that
 ‘ all You have is too little : Yet these
 ‘ Things must be left to the Pleasure of
 ‘ His Majesty, and the Course of Justice
 ‘ and Law. And for your Wife and
 ‘ Children, whereas You said, that for
 ‘ the Catholick Cause You were content
 ‘ to neglect the Ruine of Yourself, your
 ‘ Wife, your Estate, and all ; You should
 ‘ have your Desire, as ’tis in the Psalm :
 ‘ *Let his Wife be a Widow, and his Chil-*
 ‘ *dren Vagabonds ; let his Posterity be destroy’d,*
 ‘ *and in the next Generation let his Name*
 ‘ *be quite put out.*

NUMBER IX.

— *And so bring Them Home, Bless'd Lord! to thy Flock.*

March 3, 1718.

'TIS now some Time since I receiv'd the following Petition, to be publish'd in this Paper; with a Memorandum that it is a Copy of one, which was deliver'd to his Grace the Lord Archbishop, in May last, and remains as yet unanswer'd by Him. I shall therefore give it at Length, after having first promis'd, that whenever the Steward will please to signify the Remitment of the Fine mention'd, I shall with the same Readiness publish to the World his Grace's great Benefaction, in not curtailing the Bounty of his Predecessor.

E s

“ To

“ To the most Reverend his Grace
 “ the Archbishop of Canterbury.

The Petition of the Trustees of the Charity-School for poor Girls in Lamb-hith, founded by Dr. Thomas Tenison, the late Arch-bishop of Canterbury, and met this 27th Day of May, 1717, at the School-House, upon a general Summons for the Meeting of all the Trustees, to consider of the State of the said School.

“ Humbly sheweth,

“ **T**HAT whereas an Estate lying in
 “ the Mannor of *Lamb-hith* was by
 “ your Grace's immediate Predecessor,
 “ the late Archbishop of *Canterbury*, gi-
 “ ven to Us in Trust, that the Profits
 “ thereof should be employ'd for the
 “ Support of the said Charity-School :
 “ And whereas We are inform'd that
 “ your Grace's Steward has set a Fine
 “ of Forty Pounds to be pay'd to your
 “ Grace, notwithstanding the Estate is
 “ convey'd to Us for Charitable Uses
 “ only : And whereas We are inform'd,
 “ that in the like Cases the late Arch-
 “ bishop did shew great Tenderness ;
 “ particularly, that his Grace did in-
 “ tirely remit the Fine set by the
 “ Steward, when the present Bishop of
 “ *Lincoln*

“ *Lincoln* was admitted to a certain
 “ Tenement belonging to the Rectory
 “ of *Lamb-hith*, and held of the said
 “ Mannor ; We therefore, whose Names
 “ are underwritten, beg Leave to pray
 “ that the Trustees for this Charity may
 “ be consider’d in the same favourable
 “ manner as the present Bishop of *Lin-*
 “ *coln* was, when He was admitted by
 “ the late Archbishop’s Steward to the
 “ Tenement belonging to the Rectory of
 “ *Lamb-hith* : Or that so much of the
 “ said Fine of Forty Pounds set upon
 “ the Estate, given to us for the Use of
 “ the Charity-School abovemention’d,
 “ may be abated, as to your Grace’s
 “ Wisdom shall seem most reasonable.

“ And your Grace’s Petitioners,
 “ as in Duty bound, shall ever
 “ pray.

Edward Tennison.

Peter Theobald.

John Lowman.

Simon Lemon.

John Perkins.

John Skinner.

James Blizard.

John Pace.

A Transition from the Matter of this
 Request, or *Charity* commonly so call’d,
 to that Charity of Opinion which is the
 Ground-Work of a Unity among Pro-
 testants, will not appear strange in an
 Occasional Paper ; especially, when
 they

they have both a relation to the same Person. Such as want an Introduction to this Subject, must cast an Eye back to the fourth *CRITICK*, where the first Part of his Grace's Speech at Dr. Sacheverell's Tryal (the rest of which has ben insensibly defer'd beyond my Design) is already consider'd. 'Tis sufficient to premise here, that the Opinion which has so much obtain'd among many well dispos'd Christians, of the Reasonableness of a perpetual Toleration of Dissenters, is a grand Mistake, as well in Civil as Ecclesiastical Polity. The charitable Disposition We ought to entertain for Them, lies in taking off all Bars to Communion; and not fixing Them in their Separation from an establish'd Protestant Church. The Truth of this Distinction is so self-evident, that One would wonder at first Sight, how it happens to have been so little regarded. But what? The Episcopal Ministers enjoying all their Tythes and Dues from Dissenters as well as Others, and the Dissenting Teachers on their part subsisting upon the comfortable Collections of their separate Hearers; Both seem to be the best content with their respective Flocks. And the People being thus held off on either Side from Uniting, readily give into the same Sentiment.

Yet

Yet this is a Turn but of *Yesterday*: And the original Out-cry of the *Sectaries* (as notwithstanding Mr. *Pierre's* Flutter, upon Mr. *Pillonniere's* Use of the Term, They may with great Propriety of Speech be call'd) was solely against the Act of Uniformity, which kept Them out from the Churches. We heard nothing then of a Dissenter's *Claim of Right* to Offices and Preferments, but Complaints of the Necessity of his being Such. And that afterwards at the Revolution, the Toleration was only meant as a Truce or Suspension of Arms, till both Partys could agree upon a Treaty, and not for any Settlement, is plain from the following Part of my Lord of *Caterbury's* Speech, concerning the *Comprehension*, which was indeed the Settlement it self, at that Time intended.

‘ How far this good Design was not
‘ only known to, but approv'd of by
‘ the other Fathers of our Church, that
‘ famous Petition for which Seven of
‘ Them were sent to the *Tower*, and
‘ which contributed so much to our De-
‘ liverance, may suffice to shew. The
“ Willingness They there declar'd of
“ coming to such a Temper as should
“ be thought fit with the Dissenters,
“ when that Matter should be confi-
“ der'd and settl'd in Parliament and
“ Con-

“ Convocation,” manifestly refer’d to
 ‘ what was then known to several, if
 ‘ not all of the Subscribers, to have
 ‘ been at that very Time under Deli-
 ‘ beration.’

Hence We learn, how *the Willingness* of the Seven Bishops to come to Terms with the Dissenters, which is ever cited, as referring to the Toleration, does in earnest refer to the more full and final Design: The *Laudean* Churchmen had always strenuously oppos’d any Compliance with the Dissenters in their Demands; in return to which, These had with equal Warmth insisted upon them in their full Extent, and even new-broach’d many Scruples unknown to their Forefathers. But the Danger of King *James’s* Reign had taught both Sides better, and it was now found that for their mutual Security, Each must recede from the Rigour of their Pretensions. This being an incontestible Case, I shall go on to the further View of the Scheme itself.

‘ And now, my Lords, (says his
 ‘ Grace) let any impartial Person consider, what was there in such a Design
 ‘ that could be justly esteem’d prejudicial to the Constitution of the
 ‘ Church? Wherein would our Canons
 ‘ have suffer’d, if those already made,
 ‘ had

' had been more strongly inforc'd ; and
 ' some new ones had been added, for
 ' the Reformation of Manners ; for the
 ' better Punishment of notorious Offend-
 ' ers ; and to render our publick Disci-
 ' pline more strict and severe ? This
 ' We have been wishing for ever since
 ' the Reformation : What Harm would
 ' it have done our Church, had it now
 ' been effected ? Or how would our ex-
 ' cellent Liturgy have been the worse,
 ' if a few more doubtful Expressions
 ' had been chang'd for plainer and clear-
 ' er ; and a Passage or two which how-
 ' ever capable of a just Defence, yet
 ' in many Cases, seem harsh to Some.
 ' even of our own Communion, had
 ' either been wholly left at Liberty,
 ' in such Cases, to be omitted alto-
 ' gether ; or been so qualify'd, as to re-
 ' move all Exception against them in
 ' any Case. If such Collects as are not
 ' yet adapted to the Festivals or Gospels,
 ' to which they belong, had been made
 ' more full and apposite to both : If
 ' some of the Occasional Offices had
 ' been enlarg'd ; and new ones added :
 ' If for Example, there had been a
 ' greater Variety of Prayers, Psalms,
 ' and Lessons appointed by Authority,
 ' instead of the Compositions of private
 ' Persons, now necessarily to be us'd,
 ' for

‘ for the Visitation of the Sick; and
‘ new Forms compos’d for the Use
‘ of Prisoners for Debt or Crimes: For
‘ the greater Solemnity of receiving
‘ Profelytes into the Church: Of recon-
‘ ciling Penitents to it, and casting no-
‘ torious Offenders out of it. These
‘ were some of the main Things that
‘ were then design’d: As for any Fa-
‘ vour to the Dissenters, none that I
‘ know of was intended, but what should
‘ have been intirely consistent with our
‘ own Constitution: And I hope it will
‘ not be thought any Crime for the
‘ Bishops and Clergy of our Church,
‘ to be willing to enlarge its Commu-
‘ nion, by any Methods which may be
‘ likely to gain Others, and yet not in-
‘ jure our own Establishment.

Upon reading this Passage, when the Speech was first publish’d, I could not but be transported at that noble Spirit of Christianity which breaths through it; and have often fervently pray’d to see a Man at the Head of the Church, who appear’d so much more concern’d for its Peace and Union, than its Power or Infallibility. Whether I have since had Occasion to change my Mind, I need not declare. Neither can I enter into the Consideration of all the Particulars it contains, in this Paper: But
cer-

certainly were such a Reformation accomplished, great must be the Success; especially considering the Manner in which it was to have been transacted, as is lay'd down by his Grace in the following Paragraphs.

‘ But to satisfy your Lordships, that
 ‘ nothing could have been design’d to
 ‘ the Detriment of the Church; be
 ‘ pleas’d farther to consider, how what
 ‘ was thus projected in private, by select
 ‘ Persons, and in a difficult Time,
 ‘ when no Countenance was to be expected
 ‘ from Authority to any such
 ‘ Purpose, was afterwards, if ever, to
 ‘ have been brought to Maturity. And
 ‘ this being a Matter of publick Notice,
 ‘ the Relation of it will admit of
 ‘ no Exception.

‘ No sooner were their late Majestys
 ‘ of glorious Memory seated in their
 ‘ Thrones, but this Design was openly
 ‘ espous’d by Them. A Commission
 ‘ was issued out under the great Seal of
 ‘ England, to a large Number of Bishops
 ‘ and other eminent Divines, to meet
 ‘ together and to consider of these Matters.
 ‘ What They did, having not had
 ‘ the Honour to be One of Them, I
 ‘ shall not presume to say. This We
 ‘ know, that whatever They did, it was
 ‘ to have been carry’d on from Them to
 ‘ the

‘ the two Convocations of *Canterbury*
‘ and *York* : And after it should have
‘ pass’d their Approbations, it was fi-
‘ nally to have been lay’d before the
‘ two Houses of Parliament, and so to
‘ have gone on to the Royal Assent. This,
‘ my Lords! was the Course through
‘ which all that was design’d, or should
‘ have been done in this Matter, must
‘ have pass’d ; and I am perswaded, no-
‘ thing very injurious to our Church’s
‘ Welfare will ever be able to pass
‘ through all these.

And I will presume to affirm, that
the Authority of all these must have
given too strong a Sanction to the De-
sign, for any light popular Prejudices to
have stood before it. This cannot be
deny’d by Such as know the good Effects
which follow’d even from a *Hampton-
Court Conference* : And it was so far hap-
py at least, that King *James* was more
a *Doctor* than any of his Successors. We
had some Prospect from the publick Spi-
rit of *Queen Mary* ; had not Death too
suddenly prevented it : But in good
Time perhaps She may be succeeded by
One of a like Disposition. In the mean
while, None ’tis hop’d can be tir’d with
my long Quotations from a Speech so
full of noble Sentiments ; which (as I
said in my fourth Paper) I am forc’d to
give

give at large, the better to build upon such a Foundation hereafter. However, I shall pass by much of his Grace's fine and rational Oratory address'd to the Lords, in particular; and only conclude with his Recapitulation in these Words.

' All I design in taking Notice of
' this, is to clear the Memory of many
' excellent Persons, who are Dead,
' and to vindicate the Reputation of
' Some still living, and in the highest
' Stations of the Church, from that
' Load of Infamy which this rash
' Man, Dr. *Sacheverell*, has with so much
' Virulence of Speech cast upon Them:
' And to let your Lordships see that
' nothing was intended in all that Af-
' fair, but what was both honourable
' to Those who engag'd in it, and I
' am perswaded, would have been for
' the Interest and Peace of our Church
' and State, had it been accomplish'd.'

Thus have I run through the general Consideration of this Scheme, with all the Decency 'tis hop'd which is due to his Grace's Character; yet not bating of that Frankness, to which the profess'd End of my Paper intitles Me. Nor shall I ever fail at a proper Juncture to renew my Instances to Him, to turn his Thoughts this Way: At
least

least, 'till such Time as the World can see a Convocation sit to do Business, instead of canvassing what no way concerns Them, and even risking a *Præmunire*, as They have often done of late, purely for the sake of tearing their own Brethren. It is incumbent upon his Lordship to put other Work into their Hands; which with respect to Himself, may have this additional Motive, that the Success of it will probably free Him for the future from the hard Exigence of imposing a Fine upon *Charity*.



NUMB.

NUMBER X.

*D'un Langue en vos mains fertile,
Fixez l' Usage difficile ;
Travail toujours trop peu vanté !
D'autant plus digne de Mémoire,
Qu'on y semble immoler sa Gloire,
A la publique Utilité.*

De la Motte.

March 10, 1718.

IT has been objected by some of my Hyper - Criticks, that my Papers betray a Poverty of Invention ; and are far from deserving the Regard already shewn them by the Author of the *Political State*, and other Journalists ; in that a great Part of their Substance consists of Collections and Authoritys ; But these Gentlemen would do well to reflect upon the Title I have assum'd, together with the general View of my Design, lay'd down in my first Sheet :
They

They might then find, that in order to act suitably, 'tis not so much my Business to spin fine Cobwebs out of my own Brain, as to compose my Store of the various Sweets, extracted from all the Flowers in my Way. 'Till therefore I meet with Objections of more Solidity, I shall continue to hold the Method of the Bee in most Esteem, leaving to Such as are otherwise dispos'd, the Imitation of the Spider.

I have lately receiv'd two Packets; the first from the Author of a Poem, call'd the *Leek*, which was inclos'd, as well as a gentile Manuscript - Copy of Verses, presented along with it to her Royal Highness the Princess of *Wales*. These I would willingly insert, were it not for a Resolution I have taken to publish no intire Pieces, which may afterwards appear in the *Miscellanies*. But the Poem itself will merit my Consideration at a proper Time. In the mean while, the other Packet I mention'd is from Mr. *Brereton*, the Undertaker of the *English Dictionary*; who denies the Poem imputed to Him in my seventh Paper, (which he says is written by a Lady) and as a farther Justification of his Design, desires Me to give my Reader some Insight into his Proposals. As I cannot refuse so equitable

2 Request, I have taken out the *Heads* of his Method, which are as follows.

1. **A**LL old Words (except such as are reviv'd, as *Whilom*, or Primitives of others in Use, as *To forlore*, whence *Forlorn*) shall have no Place: this being design'd a *DICTIONARY* of the Language in its Perfection, and not of all Times; for which reason such are likewise to be mark'd as begin to grow obsolete, and are no more elegantly employ'd, as *saith*, *bath*, *unto*, and *untill*.

2. It shall consist especially of current Words, such as are us'd in the ordinary Conversation of Mankind, and by Orators and Poets; in the right Structure and Disposition of which the Excellence of Speech consists; and not Terms of Arts and Sciences, so redundantly the Subject of the common Collections, but which in themselves little contribute to the Strength or Beauty of Expression.

3. All Terms of Violence and Immodesty shall be excluded, because wholly avoided by Persons of Honour in their Discourse and Writings; neither will any Language be esteem'd the less copious or significant for want of them.

4. It

‘ 4. It shall exhibit a Definition or
‘ Description of all the Words it con-
‘ tains, though of the most simple I-
‘ deas ; a Task more difficult than to
‘ define Terms of Arts and Sciences,
‘ whose Ideas are compound ; by rea-
‘ son of which, the Definition of these
‘ last is always more clear than the
‘ Thing defin’d ; whereas in defining
‘ simple Terms, the Thing defin’d is
‘ clearer than the Definition, which
‘ notwithstanding is absolutely necessary
‘ for the thorough Interpretation of
‘ Words, there being scarce any Word
‘ in any Language which does not ad-
‘ mit of diverse Meanings ; and ’tis
‘ therefore impossible to give it its just
‘ and distinct Ideas, ’till it is establish’d,
‘ which is the principal and which the
‘ other, and in what they differ, as well
‘ with regard to the proper as the figu-
‘ rative Sense ; which is only done by a
‘ Definition.

‘ 5. Next after the Definition of each
‘ Word shall follow its synonymous
‘ Terms, or Words of the same Signi-
‘ fication ; though it is to be noted
‘ that the Synonyme does not always
‘ adequately answer to the Signification
‘ of the Word ’tis synonymous to ; and
‘ so they ought not to be employ’d abso-
‘ lutely and indifferently one for the
‘ other.

‘ 6. Then

‘ 6. Then shall come Adjectives or
 ‘ Participles, which best agree with the
 ‘ Noun Substantive, whether in a good
 ‘ or bad Sense: And so on the other
 ‘ hand, under Adjectives or Participles,
 ‘ the Substantives which are most fre-
 ‘ quently and best joyn’d to them.

‘ 7. And as in all kinds of Learning
 ‘ nothing is more instructive than Ex-
 ‘ ample, so a particular Care shall be
 ‘ had in citing the Authoritys of the
 ‘ most approv’d Authors, from *Chaucer*
 ‘ to *Shafesbury*; as well as some few
 ‘ Living, in which Point (though it
 ‘ seems essential in a *DICTIONA-*
 ‘ *RY* design’d to be a Standard of
 ‘ Language) that of the *French Aca-*
 ‘ *demy* is altogether defective: And
 ‘ whereas in the Latin *DICTIONA-*
 ‘ *RY*S no Choice is observ’d in their
 ‘ Quotations, which generally consist
 ‘ of any Scraps that happen to contain
 ‘ the Word in Question; the Author of
 ‘ this on the contrary, shall employ his
 ‘ whole Judgment in collecting such
 ‘ Passages, whose very Sense will in an
 ‘ especial manner explain the Nature of
 ‘ the Term sought. Thus [ANSWER,
 ‘ N. S. S. *That which is directly spoken to*
 ‘ *One who asks a Question.* Reply, Re-
 ‘ joinder, Réplication, Repartee, Re-
 ‘ sponse, Return, &c. *Exam. What is*
 F ‘ *Truth?*

' Truth? said jesting Pilate, and would
 ' not stay for an Answer. Bacon.] Or
 ' when this cannot always be observ'd,
 ' yet such Sentences shall ever be exhib-
 ' ited as are someway remarkable for
 ' their Turn of Thought or Expression.
 ' As [SEX..... Sometimes absolutely
 ' for the Female Sex alone. Exam. She
 ' hugg'd th' Offender, and forgave th' Of-
 ' fence; Sex to the last. Dryden.] And
 ' though a *DICTIONARY* be in it-
 ' self a dry Entertainment, yet this Me-
 ' thod 'tis presum'd will so qualify it,
 ' as to render the Reading far from
 ' disagreeable, if the Author can but
 ' keep up to his Design; at least, He
 ' dares to promise such a Collection of
 ' the various Elegancys and Proprietys
 ' of our Authors, as was never yet per-
 ' form'd in any Language whatever.

' 8. Proverbs have in all Languages
 ' been regarded as Maxims of Morali-
 ' ty, that not only include some Instru-
 ' ction, but likewise by the manner in
 ' which they are conceiv'd, express not
 ' a little the Genius and Temper of a
 ' Nation, as to the Artifice, Frankness,
 ' or other predominant Quality pecu-
 ' liar to it; and consequently though
 ' many of them are become base and
 ' familiar in the Mouth of the People,
 ' it seems that they should be carefully
 ' col-

‘ collected ; as well as the proverbial
 ‘ Manners of Speech, whose different
 ‘ Significations and Uses ought likewise
 ‘ to be mark’d.

‘ 9. Though Etymology belongs not
 ‘ properly to the Design of this *DICTIONARY*, (which has not so much an
 ‘ Eye to the past State of our Language
 ‘ as the present and future) yet when
 ‘ the Derivation of a Word is certain,
 ‘ and of moment towards the thorough
 ‘ Understanding or Orthography of it,
 ‘ or some other such useful Purpose, it
 ‘ shall not be omitted. Thus [*FIL-*
 ‘ *LAMOT*, or *FILLEMORT*: From
 ‘ *feuille* and *morte*, dead Leaf.]

‘ 10. The *English* Language consisting,
 ‘ perhaps more than any other, of pri-
 ‘ mitive Words, and such as are either
 ‘ deriv’d or compounded, it seems pro-
 ‘ per to dispose a *DICTIONARY* of
 ‘ this sort, according to the Roots ; that
 ‘ is, to range all Words Compound and
 ‘ Deriv’d after the Primitives from
 ‘ whence they are descended. *Exam.*
 ‘ [*Sloth*: See *SLOW*. *Disease*: See
 ‘ *EASE*.] Under which last Words
 ‘ the others shall in their due places be
 ‘ explain’d. And in this Arrangement,
 ‘ it is fit that the Derivatives take place
 ‘ before the Compounds ; and the Pri-
 ‘ mitive as Chief of the Family of all

‘ those which depend on it, should be
 ‘ printed in great Characters: Whence
 ‘ He who lights on one of those Primi-
 ‘ tives is tempted to read over the
 ‘ whole Train, that He may have the
 ‘ intire History of the Word, and ob-
 ‘ serve it in its Birth and Progress.
 ‘ And this is another Circumstance
 ‘ which will be found to take consider-
 ‘ ably from the Dryness of the essential
 ‘ Matter, and render the Reading more
 ‘ agreeable as well as instructive, than
 ‘ that of other *DICTIONARIES*,
 ‘ where this Order of Roots is not ob-
 ‘ serv’d.

‘ 11. In the Front of all shall be a
 ‘ large Preface or Dissertation upon the
 ‘ Nature of Language in general, and
 ‘ the *ENGLISH* in particular, both
 ‘ consider’d in itself, and comparatively
 ‘ with others, with whatever else may
 ‘ relate to this Matter; as likewise at
 ‘ the End, an Index of all the Words
 ‘ in the whole *DICTIONARY* num-
 ‘ ber’d, and in *Latin* or *French*, or both,
 ‘ and with References to the Pages
 ‘ where explain’d; which will produce
 ‘ the Satisfaction of knowing at once,
 ‘ how many Roots there are, how many
 ‘ Compounds and Derivatives, as well
 ‘ as Particles and Expletives, in the
 ‘ whole Language; which must be of
 ‘ more

‘ more Use, especially to Foreigners,
‘ than can at first View be imagin’d.

These are the principal Rules our Undertaker proposes to follow; being most of them the same by which the *French Academy* proceeded. I shall not inlarge upon the Observation He makes in the Body of his Proposals, that *Julius Caesar* compos’d, amidst his most important Affairs, two Books concerning the *Latin Tongue*: Which (as this Gentleman takes Care to observe) all *Latin* as it is, was his own; and no more a learn’d Language to Him, than is *English* to Us. Neither shall I insist upon his other Instance of *Charlemaigne*, King of *France* and Emperor, who likewise writ a Grammar of his Language. But I think the Story of *Pompey* the Great so singular, that I cannot forbear to give it in the Words of my Author. For He ‘ Having built a Temple to
‘ *Victory*, would have an Inscription
‘ plac’d on the Frontispiece, to commemorate how He had finish’d that
‘ Building during his third Consulship.
‘ But there arose a Doubt in Him whether it should be written *CONSUL*
‘ *TERTIUM*, or *TERTIO*: In this
‘ Uncertainty He consulted the chief
‘ Men of *Rome*, and *Cicero* among the

‘ rest; who being likewise unable to
 ‘ determine, advis’d Him only to write
 ‘ the four first Letters *TERT.* that so
 ‘ each Reader might finish the Residue
 ‘ as He pleas’d. Though *Pompey* at
 ‘ length eluded the Difficulty in another
 ‘ (and methinks more clean) manner;
 ‘ causing it to be perform’d in numeral
 ‘ Letters thus, *CONSUL III.* And *Au-*
 ‘ *lus Gellius*, who has preserv’d this lit-
 ‘ tle Piece of History, assures Us that
 ‘ He himself had seen the Marble.’

There are several other Remarks in these Proposals, which well merit the Consideration of the Curious; no less than the Authoritys from some celebrated Authors annex’d, shewing the Necessity of such a Dictionary. I should here add some Thoughts of my own upon this Subject, but that too much Room is already fill’d by the Extracts I have made. ’Tis probable therefore I may resume it in one other Paper; and will now content Myself in putting a Conclusion to this (according to a Custom which I am a little fond of) with a very remarkable Passage. It is from Sir *Philip Sidney*’s excellent Defence of *Poesie*, and stands the first in Mr. *Brereton*’s Collection.

That acknowledging Our selves some-
 what awry, We may bend to the right
 Use

Use both of Matter and Manner, whereto our Language giveth Us great Occasion, being indeed capable of any excellent Exercising of it. I know some will say it is a mingled Language: And why not so much the better, taking the best of both the other? And that without those cumberfom Differences of Cases, Genders, Moods, and Tenses. But for the Uttering sweetly and properly the Conceit of the Mind, which is the End of Speech, that hath it equally with any other Tongue in the World, and is particularly happy in the Composition of two or three Words together, near the Greek, far beyond the Latin, which is one of the greatest Beauties can be in a Language. — The Italian is so full of Vowels, that it must ever be cumber'd with Elisions; the Dutch so of the other side with Consonants, that they cannot yield the sweet Sliding fit for a Verse. The French in his whole Language hath not one Word that hath its Accent on the last Syllable saving two, call'd Antepenultima; and little more hath the Spanish. The English is subject to none of these Defects, and We observe the Accent very precisely, which other Languages either cannot or will not do so absolutely.

NUMBER XI.

March 17, 1718.

‘ **A** Sense of the Being and Power of
‘ *God*, — and of the Relation
‘ We stand in to Him, as Creatures
‘ and Subjects, is (according to *Dean*
‘ *Sherlock*) the very Bond and Obliga-
‘ tion which tyes Men to God.’ And
‘ against this I have nothing to object :
‘ But He goes on. ‘ And though in
‘ Strictness of Speech it may *perhaps*
‘ more properly be call’d the Founda-
‘ tion of all *Religion*, than *Religion* it
‘ self ; yet the Disposition which na-
‘ turally arises from hence — has en-
‘ titl’d even the original *Sense* by a
‘ common *Figure* of Speech, to bear
‘ the Title of *Religion*.’

This Description of Religion is lay’d
down to introduce an Assertion against
the Bishop of *Bangor* ; who, the Doctor
will have it, may as well oppose the
Use of Oaths, as of the holy Sacrament,
in case of qualifying for Offices : Be-
cause

cause when an Oath is administer'd, Religion is likewise the Test. This He endeavours to make good from the Passage already cited ; and as there is something extraordinary in the whole Management, it may well be expected, that the *CRITICK* should examine and remark upon it.

Now We may observe by Mr. Dean's *Perhaps*, that He had the good Sense to be conscious, this was not a strict and adequate Explanation of the Term He would define. But what is to be done ? Why, rather than not seem to carry his Point, *Strictness of Speech*, We see, is forsaken and neglected ; and the auxiliary *Figures of Speech* must be brought in for the Support of his Argument. This is to clear Perplexitys to some Purpose ! and We shall become extreamly wise by such a Method of Controversy ! He had but just before complain'd of his Adversary for puzzling the Cause by the Use of Words, whose Meaning was indeterminate and ambiguous ; and immediately with a peculiar *Finesse*, introduces *figurative Definitions*, under an Appearance of settling the Terms, clearing the Point, and fixing the just and proper Signification of Words.

F 5

But

But alas! He was under a Necessity of managing thus, otherwise his Doctrine of Oaths could not have been establish'd. He had resolv'd an Oath should be a religious Act, altogether as much as the *Lord's Supper*; that so the Bishop, in condemning the Abuse of this Sacrament, might be accus'd of writing down the Religion of Oaths. It far'd with the Doctor, as with many an ingenious Philosopher; who has first fram'd some elaborate Hypothesis, and then press'd Nature into his Measures: Making Her, right or wrong, to correspond most accurately with all his imaginary Laws. But this learn'd and worthy Gentleman must remember, how Truth and Nature are at eternal Enmity with Falshood and Fiction: And He might as justly hope, that the visionary Vortexes of *Des Cartez* should remain the *Establish'd* Philosophy, as his own Parallel between the Religion of Oaths, and that of the holy Eucharist, pass for reasonable or orthodox in any Church whatsoever.

Could Doctor *Sherlock* have persuaded Himself to deal fairly with so pernicious a Man as He would have my Lord of *Bangor* reputed, it became Him to have prov'd an Oath an Act of Reli-

Religion, strictly and properly so call'd : For it had been expressly granted by the Bishop (and was never deny'd by Any) that an Oath might *figuratively, improperly*, and in a certain Sense, be stil'd a religious Act. But at this Mr. Dean loses all Temper, and warmly arraigns the Bishop for lessening and undervaluing the Religion of Oaths, at the same Time magnifying it Himself even above the Religion of the blessed Sacrament. What then are We to expect? Certainly, that He shall prove his extravagant Doctrine. And how does He this? Why, in the first Place, He makes a shew of fixing the true and genuine Implication of the Term, *Religion* : He then imposes on his Reader, as if He had reduc'd Oaths within his Definition ; from whence it follows, that an Oath must be an Act of Religion.

But now, an Oath is only *founded* upon a Sense of the Power and Being of God, and is not the *Sense* itself : Nothing can be more easily distinguish'd. The *Minor* therefore of this Argument is a meer Deception : Though had that been faultless, the Proof would have fail'd ; for We deny the *Major* : His Account of *Religion* is not just. The
 Descrip-

Description He has given Us (as He knows Himself, and his *Perhaps* modestly confesses) is really and indeed the Ground and *Foundation* of Religion, properly speaking; and can be call'd Religion it self but by an Abuse of Words, or by a *Figure of Speech*. The Doctor is gor'd by both the Horns of this *Dilemma*; and either of them is of sufficient Strength to puff and overthrow his Argument.

Would He take my Opinion, He has in this whole Discourse of the Religion of Oaths, us'd the Term *Religion* too loosely; which seems to Me to have led Him from first to last into one continu'd Fallacy. Had He sometimes taken that of *Worship*, or of *Persuasion*, instead of it, I question whether He had been so far bewilder'd. The Sacrament is an Act of religious Worship; but so is not an Oath. Nor can an Oath be accounted an Act of Religion, more than an Affirmation, or any other solemn and grave Action, founded on that Sense of the 'Being and Power of God, and our Relation to Him,' which the Dean mentions.

But farther, the great Sophism lies in the very Expression, *Religion is the Test*: For when the Question is, of receiving

ceiving or not receiving the *Lord's* Supper in the Church of *England*, what is it the Test of? Not whether the Person have any Sense of a supream Being or no; whether He be a pious or impious Man; but only of his Persuasion concerning *Forms*, and whether He be of the establish'd Worship, or some other Nomination of *Christians*. When, in the other Case, the Word is understood directly contrary, being the Test of no One's Profession, (except the *Quaker's*, who is here out of the Question) but of his moral Honesty or Dishonesty alone. So that wherever Religion is mention'd by the Doctor, We may be sure We have an Argument with four *Terms* in it.

In short, I cannot possibly account for this Heap of Absurdity in a Writer of his Figure, without having Recourse to that strong Prejudice it is his Unhappiness to be possess'd with, against the Bishop of *Bangor*; One, upon whom (notwithstanding the two Considerations of his superior Dignity, and his far greater Fame in the learned World) He looks down from Himself, with the same Contempt as *Goliath* did upon Little *David*. Whether it be, that He considers Himself as his Lordship's

ship's Judge, in being one of the Committee, or whatever else may be the Cause; certain it is, He treats Him as a condemn'd Person; or as He might be suppos'd to do one of those *Children*, whom Despair of answering Mr. Sykes may make Him at length condescend to teach. But let Him not go too far in his new Way. The World will allow Him to *vindicate* every Thing, and every Body but Himself, and find Him a Reason for it. Yet to use the very Name of *Christ* for a Stalking-Horse, from behind which He may the more securely throw out his Satire and *Calumny*, is a most uncommon Step; and sufficient to make the Ears of Those who hear it *tingle* in good earnest.

After all, I should not be an impartial Examiner, if I did not allow that this worthy Person's Treatise concerning the *Corporation* and *Test-Acts* (to which the absurd Discourse I have been confuting is annex'd) is one of the best We have seen for a long Time. I take it to be absolutely unanswerable; and therefore hope my Lord of *Bangor*, whom I cannot conceive to be concern'd in the Argument, will not be drawn in to attempt it. If He does,

Nº II.] *The* CRITICKS. iii

I confess My self apt to fear He may lose all the Reputation He has hitherto acquir'd. At least, Dr. *Sherlock's* Proofs seem to be so home-press'd upon this Subject, in spight of the Venom intermix'd; that for my own part, I should examine what might be said against Him, with the utmost Caution. His Lordship's Name must undoubtedly weigh much with all the Lovers of Truth: But my Motto is, *Nullius in Verba.*



NUM

 NUMBER XII.

*Nec minimum meruere Decus, Vestigia
Græca
Ausſi deferere.* Horat.

March 24, 1718.

NOtwithstanding the ungentle Disposition of many Learn'd Men for every Thing which is new in the World of Letters, I ſhall from Time to Time mark out and diſtinguiſh the moſt famous Works of my Contemporaries: And when Merit and Excellence appear to be prevalent in them, I ſhall not neglect to applaud their Authors, becauſe perhaps They have not arriv'd to abſolute Perfection.

Let ſour and ſervile Pedants (for They deſerve not a more honourable Appellation) be ſtill upon the Hunt for Errors; and hiding their unreaſonable Prejudice againſt the Living, under a Shew of Reverence for the Dead, maintain Paradoxes

radoxes of the Decay of human Wit and Understanding, and I know not what other Extravagancys. But it becomes the *CRITICK*, who would improve and benefit the present Age, to hold an even Ballance; and cherish every growing Genius, by delighting more in the Discovery of the Beautys, than the Faults of a laudable Performance.

As this Inclination to praise rather than blame, is what the finest and most human Spirits will always indulge; I cannot but publicly profess the Pleasure I have taken in the Perusal of some Poems, which have been lately publish'd. Mr. *Fenton's* *Epistle* to Mr. *Lambard* is a Master-piece, and little inferior to any thing of that kind to be found in *Horace* Himself: And Mr. *Tickell's* from a Lady in *England* to a Gentleman at *Avignon* is a sort of Satire, for which the Ancients have no Parallel. But what is chiefly design'd to be the Subject of this Paper is Mr. *Griffith's* *Leek*, not only because it now appears, but is the larger Work, and of the superior kind; being indeed the best Epick Essay which has seen the Light since Mr. *Addison's* *Campaign*: Which by the Way I take to be his most noble Production, and incomparably preferable to *Caro*.

The

The Learn'd have observ'd that *Ho-*
mer and *Virgil*, in the Choice of the
 Subject of their respective Poems, took
 Care it should be such as might natu-
 rally tend to exalt the Fame and en-
 hance the Glory of their native Coun-
 try. The Author of the *Leek* (who is
 a Gentleman of the Principality of *Wales*)
 has imitated his great Masters in this
 Particular; taking for the Subject of his
 Poem, an Action which has been annu-
 ally commemorated by his Country-
 Men through a long Succession of Ages
 to this very Time: And that is, the
 Defeat of the *Saxon* Army by the An-
 cient *Britons*, under the Conduct of St.
David, a Priest, a Patriarch, and a Pro-
 phet.

The Action is important, and inte-
 resting to the last Degree; forasmuch as
 the Fortune of one whole great and
 brave Nation intirely depends upon this
 decisive Blow: which Circumstance the
 judicious Poet has artfully set in the
 most full and glaring Light, by re-
 presenting their deplorable State, pre-
 cedent to it. He has dispos'd and
 wrought up the intire Fable of his Poem
 according to the Accounts found in the
 most ancient Authors, particularly *Gi-*
valdus; (whom He often paraphrases)
 enriching and adorning it with all the
 admi-

admirable Charms of poetical Contrivance and Adjustment. His *Characters* are well drawn: His *Descriptions* finely imagin'd: And his *Sentiments* noble and exalted. His *Dictiō* is proper and polish'd: And his *Numbers* harmonious, and always vary'd according to his Matter; which is what We so much admire, and are charm'd with in the *Æneid*.

The Reader shall be presented with some Specimens from the Poem, as Warrants for what I have asserted. The *Numbers* and *Dictiō* will sufficiently appear from every Quotation respecting the other Particulars. And as for the *Sentiments*, the Beginning of *David's* Prayer in the Wilderness, where He had fasted seven Days and seven Nights, bewailing the unhappy Condition of his Country, is so worthy the Prophet and the Saint, that it claims Precedence under the present Head.

O Pow'r supreme! whose everlasting Sway
Nature and all her varying Turns obey:
Nor varying are to Thee; but constant still,
The meer Effects of thy own sov'raign Will.

What divine Philosophy is couch'd in
this Address? Can any Thing be imagin'd

gin'd more proper, both for the Circumstances and Character of the pious Suppliant? What Conception of the Deity more fit at this time, than to consider Him as the omnipotent Moderator of all Events? The great Author of Providence, and the immutable Director of human Contingencys! Indeed the whole Prayer (which however might have been somewhat shorter) is replenish'd with the devoutest Sentiments: And all the Speeches of this great Leader throughout the Poem inflame our Hearts with the noblest of all Passions, the Love of our Country. Hear how finely He reproaches the Inactivity and tame Submission of the almost enslav'd Britons!

*And is it thus our Country We defend?
Must then the British Name inglorious end?*

He animates Them to this last Effort for their expiring Rights, by the Example of their brave Ancestors.

*Not so our Fathers shun'd the fatal Field,
Or to the Conqu'rors of the World did yeild.*

And then again passionately expostulates ;

*Is it for Love of Life We're Cowards grown ?
Ob ! what is Life, when Liberty is gone ?*

This Nobleness of *Sentiment* may be farther exemplify'd by part of the last Speech of *David* after the Battle.

*Enough, O Britons! then their David say'd,
Sheath in the Scabbard now the weary Blade:
Sacred shall be To-Morrow's Light ordain'd
To solemn Joys, for Victory obtain'd.
Our Praise from Morn to Ev'ning shall ascend,
Nor with the Day, nor with our Lives shall end.
Then——But the pious Offices remain
To our brave Friends, here for their Country slain.
Decent their dear Remains in Earth We'll lay,
And Tears and unavailing Honours pay.
O glorious Men! to Death You faithful stood,
And dy'd your native Soil with noblest Blood:
Shed while it yet was warm, in the just Cause
Of true Religion, Liberty, and Laws.*

It would require much Time to be particular upon the ample Field of his *Descriptions*. How lonely and desolate is the Prospect He has given Us of the Desert of *Menevia*! And how metaphorically fine his Representation of the Number and Height of the *Merioneth* Mountains! These two among many others in this Performance will pass for
Master-

Master-pieces in their kind. And the Passage concerning the City and Antiquitys of *Isca* is so perfect, that I shall give it intire; after having first quoted some Verses in *Prince Arthur* upon the same Subject: Which tho' far from being ill in themselves, seem to me when compar'd with these of the *Leek*, as flat and uncouth as *Creech's* Translation of *Lucretius*, when read in the same Breath with *Dryden's*. *Sir Richard* begins as follows.

*Out from her Gates her Youth fair Isca pours,
Crown'd with gilt Spires, rich Domes, and lofty
Tow'rs.*

*Where golden Roofs, and chequer'd Floors abound,
Deep Vaults, and spacious Chambers under Ground.
A stately Theater the Town o'er looks,
And noble Works convey the neighbouring Brooks!
By conqu'ring Romans built, that far from Home,
They might enjoy the Sports and Pomp of Rome.
Such was the ample City's ancient Fame;
Now worn by Time, it scarce preserves its Name.*

'Tis to be observ'd, this is a plain Imitation of *Giraldus*; as well as the ensuing Description of *Mr. Griffith*, which I oppose to it.

*Isca then was; Isca, an ancient Town,
For splendid State, and goodly Structure known.*

On

N^o 12.] *The CRITICKS.* 119

On Walls of Brick, Rome's nicest Art, were found
 The lofty Ramparts that her Circuit bound.
 'Twas long e'er envious Time could quite erase
 All Tracks of pristine Grandeur from the Place.
 Here stop'd the gazing Trav'ler to behold
 Heaps, that were spacious Palaces of old;
 That once advanc'd in all the Roman Pride,
 Far by their gilded Pinnacles descry'd.
 The famous Tow'r of huge gygantic Size,
 That seem'd aspiring to invade the Skies;
 And Baths, that such Magnificence did boast,
 Now in the dark promiscuous Rubbish lost.
 Here the three Temples that of old had been,
 Were only in their awful Ruins seen.
 And there a Length of Wall, still nodding, told
 It once did Cirques and Theatres infold:
 Nor only these, but ev'n within the Ground
 Were subterranean Edifices found.
 There Aqueducts with Wonder strike the Eyes,
 And curious vaulted Passages surprize:
 And Lamps conceal'd (stupendous Pow'r of Art!)
 Did, like the Sun above, due Warmth impart.
 The Whole the utmost Force of Skill express'd,
 And well its Roman Origin confess'd.

Being now come to the Characters, I
 must not forget to apprise the Reader,
 that as in general there is an agreeable
 Allegory which runs throughout the
 Poem, alluding to the late Rebellion;
 so the ingenious Author has drawn and
 cha-

characteriz'd several living Worthys among his *British* Generals; as well as some modern Enemies of our Country, under the Personage of the principal *Saxon* Invaders. Such of both Sorts are *Caradoc* and *Arskwin*, *Cadogan* and *Gurmund*, (the Names of two real Actors among the ancient *Britons*) *Foffo*, and two Others alluded to, in the Relation of the Fight.

*There, shorten'd of his Head Kanmera dy'd,
A Mungril Saxo-pict; and by his Side
Darvanter fell, their noblest Youth of All,
And worthy in a better Cause to fall.*

I shall only give one Character, for a Taste of the Rest; which being drawn so like, almost every One can tell where to apply it.

*The stout Silures first the Battle fought;
Them to the Field their great Tredegar brought:
In Him the true Old Briton best was seen,
The gen'rous Soul sincere, and artless Mien.
Not large Possessions could elate his Mind,
But still He knew Himself of Humankind:
He ne'er the Pomp of swelling Titles priz'd,
But saw through the thin Outside, and despis'd:
In vain they his plain honest Heart would move,
There the sole Passion was his Country's Love:*

Such

*Such Glory does Tredegar's Name afford,
And his Silures worthy such a Lord.*

I shall finish the View of this valuable Performance with the Compliments the Author pays to the Royal Family. *Liberty* appears to *David* in a Vision, and shows Him what shall be the Fate of his Country in After-Times; and though I think this none of the most finish'd Part of the Work, yet the Accession and Reign of our present glorious Sovereign, are finely enough foretold in these concluding Lines.

*Then Heav'n itself the Monarchs shall ordain,
And chuse a Race o'er Britons fit to reign.
The bright Succession in a Prince shall rise,
Brave, potent, pious, provident, and wise.
Him, true Vicegerent of the King Supreme,
The Good shall honour, and the Bad blaspheme.
Not Brutes shall his just Laws of Reason bind,
But guard and govern Creatures of his Kind.
Then Tyranny, her Empire to regain,
Shall her last Efforts make, but make in vain:
Glad Subjects shall be forward to obey,
And Peace and Plenty blest his righteous Sway.*

And then proceeding to his Royal Highness, He continues:

G

His

*His regal Virtues deathless shall revive,
And in his Son again the Father live.*

And afterwards,

*He, to perpetuate such a glorious Race,
Shall wed a Princess of superiour Grace:
And she a Cæsar's Nuptials shall decline,
To be the Mother of this greater Line.
Roll on, ye Years! around be swiftly hurld,
And give the promis'd Princess to the World.
When the long Tract of Time shall finish'd be,
This Day, O Saint! th' auspicious Birth shall see:
This Day, that still its David's Name shall bear,
And Leeks adorn in each revolving Year.*

P. S The grammatical Sense of these two last Lines is not compleat; except the Relative *That*, which in the first Verse is in the Nominative Case, can be understood Accusatively in the second: And this the Laws of right Construction will scarce allow.



NUMBER XIII.

*Est genus Hominum, qui Se primi in
Omnibus esse volunt, nec sunt.*

Ter.

March 31, 1718.

I Remember, the excellent *Freeholder* (who is now ap'd by a very *Ordinary* Mimick) has already bestow'd a whole Paper upon the Subject of *French Insolence*; which makes that Nation, like the *Greeks* of old, esteem almost all Men *Barbarians* besides Themselves. Notwithstanding, as I presume what I have to instance, will set their particular Contempt of the *English* in a stronger Light than it has yet appear'd, I shall not think Myself impertinent in treading for once upon his Steps.

'Tis some Months since I happen'd to take into my Hand one of Mr. *Roper's* former *Post-Boys*, that lay mouldering among many of its Brethren, in a Bye-

corner of a Country Coffee-house; in which, upon Occasion of the Peace of *Utrecht*, he tells us, (I think they are his very Words) how *The ancient Amity between the two Nations begins apace to revive.* I was much surpriz'd at the Passage; being well assur'd that in all my Reading, which I suppos'd at least equal to his, I had never heard of any such *Amity.* However, knowing the Man to have been sometimes supply'd by Persons of deeper Intelligence than his own, as soon as I came Home, I began to turn over what Books I had, with an Intention to be better inform'd. I at last fix'd upon one, that had been lent Me some Time since as a rare Piece, but which I had not perus'd before. It is intitul'd *The Polity of France*, and was written in the Reign of our King *Charles* the Second; at which Period sure the *Amity* between *France* and *Britain* was at its highest Pitch: Except the Ministry, for which this Journalist writ, may be thought to have rais'd it.

Many curious Remarks might doubtless be made upon the whole Book: But that is not to my present Purpose; nor if so, would one Paper be sufficient. In his fourteenth Chapter, the Author lays down Rules how *France* is to take her Measures with all the principal
Ki ng-

Kingdoms and States of the World; and having done with *Spain* and *Portugal*, the *Pope*, *Venice*, and the *Italian* Princes, and made this one short Observation upon the *Switzers*, That They are *Mercenarys*, who will always serve the King for his Money; He continues in the following Manner, as I have Word for Word render'd it.

As for what regards the *English*, They have no Friends, They are a People without Faith, without Religion, without Probity, without any Justice, distrustful, extreamly false, cruel, impatient, gluttonous, proud, audacious, covetous — What a String of vicious Epithets is here? Into the Character of what *Nero*, what *Heliogabalus*, may We suppose the Author to have been raking for them, that they come thus at once in a Beadroll, without so much as a Particle betwixt? Or rather, if the Word *English* did not stand so immediately in the Front of the Paragraph, without a Dash and in plain Characters, would it not be proper to ask upon what new-found Nation of *Savages* He had stumbl'd? If this be *Amity*, it is *Amity* with a Vengeance; *Amity* like his, who bit off his Mother's Ear, out of stark staring Love and Fondness. But now the Reader has had something of a breathing Time, I will proceed.

They are (says he) fit for Blows and a quick Execution, but incapable of prosecuting a War with Judgment. Their Country is not so poor as to starve Them; [*assez bon pour vivre*] but neither is it rich enough to furnish Them with Means to go forth, and make any Conquest. Accordingly, They have never conquer'd any thing except Ireland, whose Inhabitants are weak and ill Soldiers: And on the contrary, the Romans have subdu'd Them, afterwards the Danes, and then the Normans; in such manner that the present Kings are but the Heirs of a Conqueror. They hate one another, and are in continual Division, either upon account of Religion or Government.

Now in this Passage 'tis true, He does not go on at his first Rate: For indeed how should He? He had exhausted that Matter. But He takes Care here too to render Us contemptible, as He had done detestible before. It will scarce be expected I should lose Time in answering the Substance of these Reflections; which being so far strain'd as they are, sufficiently answer themselves. Otherwise our Power might be urg'd Home to this Author in his own Way: It unluckily happening, that the compleatest and most notorious Conquest the *English* ever made was of France it self. Nor does it evidence any great Poverty

Poverty of our Soil, that in so many Years We were in full possession of his Country, We did not think fit (in pursuance of the known Usage of hungry Conquerors) to leave our own for it. But what I rather mean to remark of this Portraiture, is the national Aversion and inhuman Prejudice which are so conspicuously flagrant in it.

In reality, We have heard much of the bloody Practices of the *Danes*; nor less of the *Dutch* Crueltys at *Amboyna*. But to consider them fairly, these were all perpetrated in warm Blood; or at least where there were particular Interests concern'd: And moreover, not by the *Danish* Nation in a Body as it now is, but a Company of Wanderers from among Them; who were seeking new Settlements, and whose Wants it may be suppos'd, and continu'd Rapine, had brought Them to a Habit of Barbarity. Nor by the *Dutch* in a wise and well-regulated State, as They are; but a profligate small Number of petty Commanders, in a Region remote: Where being grown hot-headed and giddy with the Shew of Sovereignty, to which They were unus'd, (a Vice of human Nature in general, and not of any particular Country) They took upon Them, to act the Tyrants on Such as They

thought their Rivals. Yet We justly tremble' at these Relations: But never sure did any besides a *French-Man*, deliberately, with a Pen in his Hand, while his Thought and Judgment were employ'd, utter such Things in the Name of his Nation against another, as must undoubtedly have prompted him (could the whole People have appear'd before Him with one Head, according to *Caligula's* diabolical Wish, and his Pen had that Moment been chang'd for a Sword) to perform what was never known before to enter the Thought of any but such a Monster.

Mr. *L'Ormegregny*, a *French* Protestant, who has answer'd our Author's Reflections relating to the *Hugonots*, was so sensible of what I have been saying, that He steps out of his Way to make this Remark. ' As He is very exact
' to give Instructions to ruine Us, He
' does as much in the End of his Book
' with respect to *England*; considering
' it as a Nation which is good for nothing but to be ruin'd——. But as
' for the *English*, after He has disoblig'd
' Them by the most odious Character,
' that his Hatred could furnish to his
' Eloquence, He obliges Them in publishing all the Ways which We must
' practise to destroy Them: For in all
' ap-

‘ appearance, being thus forewarn’d as
 ‘ They are, They will take Care of
 ‘ Themselves. In the mean while, the
 ‘ Readers will say of Him, that those
 ‘ who publish their Subtilyts are not the
 ‘ most subtile.

That this however is not to be taken
 as the singular Spleen and Malice of
 one Man ; but He spoke the Sense of
 his Country, and with the especial
 Liking and Approbation of his *Grand*
Monarche, his Story is sufficient to evince.
 For ’tis reported upon good Authority,
 that *Louis* the Fourteenth having receiv’d
 a favourable Account of this Treatise,
 while it was yet in Manuscript, sent for
 the *Marquis* who compos’d it, and had
 it read to Him ; and being charm’d
 with it, promis’d Him all Encourage-
 ment possible, upon Condition it should
 not be publish’d. But the Vanity of
 an Author prevail’d, and He after-
 wards printed, and even dedicated it to
 the King : Who being irritated that
 his precious *French* Policy should be no
 longer a Secret, and afraid lest He might
 discover more of it, had Him first con-
 fin’d to the *Bastille* ; and at last convey’d
 away in such sort, that He was ne-
 ver afterwards heard of.

And now in the Name of the good
 God ! who is the Author of all true
 Peace,

Peace, is this *Amity*? Is this *Friendship*? I doubt not but an honest Punster would answer Me, *It is French Friendship; a genuine Specimen of such Friendship as from France must ever be expected!* And this is plain, not only from the Situation of both Nations; but especially the contrary Opinion They have of Themselves. To instance no more; our Author in his Third Chapter has these Words. *I will only say, that We must not be surpriz'd if Men whom Fortune has produc'd, and nourish'd in so excellent a Climate, are capable of concerting and executing happily the highest Enterprizes—The judicious Laws of this State shew the Wisdom of Those who have establish'd them, and of the People who have accepted them. Besides the great Actions of the French speak their Valour: They now serve for an Example to all Nations, not only in Matters of Execution, but Counsel; and They are able to furnish an Army with the best Generals in the World, as well as the best Soldiers.*

I will add but one short Remark; which is that it plainly appears, They have a greater Aversion to the *English* than to any Nation besides. And accordingly, *France* is in this very Book taught only how to defend Herself against other Kingdoms, or to maintain some degree of Superiority over them:

But

But nothing less is mention'd and propos'd over and over, than the intire Ruin of the *English*. *A French War* (says He) of *three or four Years* would quite ruin *Them*. In short, if *We* would ruin the *English* — And again, *Which* would ruin *Them*, in ruining their *Commerce* — From all which Violence, of Enmity, what are *We* to conclude, but that the *French* are a People, with whom *We* ought ever to be upon the *Qui vive*, (as *Themselves* express it) and trust no farther than *We* can see *Them*?



N U M B E R

 NUMBER XIV.

— — *Sed non Authore Furoris*
Sublato cecidit Rabies.

Lucan before Faction Display'd.

April 7, 1718.

AS I design Mr. Shippen's Speech (and those of his two Seconds in passing) for the Subject of this Paper, I have not thought it improper to borrow a Motto from Him. However, there is a great Difference in our Application of it. He speaks it of King *William*; and his Meaning is, that though the Cabals of the *Tory-Faction* had sent that Prince to the Grave, yet He had left a Party behind Him infected with the same curst Notions, in favour of Liberty and Protestant Religion, to oppose Them: I only apply it to this Gentleman himself, whose Commitment to the *Tower* is so far from having taught Him Modesty, that We now see Him appear in
 Print,

Print, in defiance of his own *House*. And since He has the *Impudence* (which is his Word of a certain Lawyer in his Preface to *Moderation Display'd*) to put in Practice this Method of *appealing to the Mobb*, which He then thought so *scandalous a Principle*; whatever Respect He might have claim'd as a Member of Parliament, I shall now consider Him as a meer Libeller, and treat Him accordingly.

To begin then, and have a just View of the Man, and what He drives at; which may be of Use in the After-Consideration of his Arguments; We ought to take along with Us his *Hope never again to see any Troops of this King's continu'd in this Nation, on any Pretence, on any Apprehension whatsoever*. Which is frank; and We desire not to be told afterwards, that He *hopes to see here either the Puppet-King, or the King of Sweden*. If no *Apprehensions whatsoever* are to be regarded, They are consequently to land first, and be joyn'd according to *the deep Designs of Count Gyllemburg's Friend*, (which perhaps may be yet more *fully discover'd to the World* than He thinks) and We are then to beat up for Volunteers. Excellent Policy! And which needs no Key! Yet does this Demagogue proceed to
tell

Us, *He is not afraid* (We hope He belies Mr. *Walpole* in this Point, however He may have contended for the Service of his Country,) of being call'd a *JACOBITE*; that is, a *Perjuror*, since He has taken the Oaths: And He treats it as a frivolous Objection, us'd only for want of *other Arguments*. I could wish He had told Men whom He was endeavouring to convince, what *other Argument* should be urg'd against a sworn Subject of King *GEORGE*, than that He is really an avow'd Enemy and Traytor, enter'd into League with foreign Princes or Ministers to set upon the Throne a *Pretender*, who is a Papist and Tyrant by Principle; and this, while He talks of the *Laws* and *Interest* of his Country, and his *Duty* to a Protestant King; which is all Grimace and pure Ribaldry. But 'tis plain that *Perjuring Jacobite* is a very soft Term in his Sense; and all his Reasons are to be consider'd as coming from such a One.

No wonder therefore, if He would persuade Us, and all along begs the Question, that We are in a *profound Tranquillity*, and with Sir *Thomas*, cannot be convinc'd of *Dangers*: Because We well know He will not be convinc'd of them, till He sees them; which is the Way He wants them explain'd to Him. But
Sir

Sir Thomas puts the Question, *When are the Times of present Peace?* And I think, *there needs no Refinements of Politicks* to answer Him: They are undoubtedly, when a Nation has no Enemy in Arms against it, at Home or Abroad, and not otherwise. But the Case of *Britain* is the very Reverse in both Respects.

We have some arm'd Rebels yet remaining in the Island; and many Thousands more, who though not quite so desperate, do but wait for a proper Juncture to join Them. And, above all, We are in an actual State of War with a mad King-Errant, that raves upon continual Conquests, with how disproportionate a Force soever; and who, if He has not yet invaded Us, 'tis only because He could not. Or grant He were not of so violent and romantick a Disposition, yet having receiv'd Remittances from his Friends here, as He has, for this very Purpose; his Honour still lies at Stake to perform it: Except these Gentlemen can give Us convincing Proofs of his having repay'd Them. It may indeed be objected, He is not at War with the King of *Great-Britain* so properly as the Elector of *Brunswick*. But the Distinction is only in Words; at least till his Majesty's *German* Malecontents shall be found to have brib'd
higher

higher for an Invasion than his *British* Ones. 'Twas upon this Presumption the States of *Saxony* formerly rely'd, when the same lawless Prince wag'd War against the King of *Poland*. And what was the Event? He came down upon Them, and ravag'd their Country at Pleasure: Which should be a sufficient Caution to Us, if We did not know that He has attempted to serve Us in the same manner.

Yet this notwithstanding, Mr. *Shippen* exclaims against *Continuing an arm'd Force in Peace*, and contends that *A Standing Army in Time of Peace is against Law*; and Mr. *Jefferys* that *the Occasion, for which the Troops were rais'd, is over*. But by these Gentlemen's good Leave, *the Occasion* of keeping Troops on Foot is not over, till a Peace is concluded with *Sweden*; on which an Eye ought to be kept, notwithstanding our other *Foreign Alliances*, concerning which all these three Haranguers of the Populace do little less than give his Majesty the Lie. And perhaps Time may shew that *the Occasion* will never be over, and it can never properly be said to be Peace with Us, as long as there are any *Non-jurors* in the Nation: In which respect, Mr. *Jefferys's* long-winded Argument drawn from *Disaffected Partys in all Reigns* will

will not hold ; by reason that there never was in any Reign before the *Revolution* Parties professedly *disaffected*, (which is here the Case) however secretly so. Yet neither does this intimate any *Disagreement betwixt the King and his People*, as is falsely insinuated, but only that Part of the Nation whom no Body expected to agree with Him: And as He never had their *Hearts*, so no Management of his can rightly be said to rob Him of them. 'Tis the Management of such Incendiarys as Mr. Shippen, whose collusive Arguments are exactly fitted to their Palate and Understanding, which first made These his Foes, and at present continue them such.

What else there is of Argument in his Speech, is soon answer'd : For it mostly turns on the Supposition of an Army being kept on Foot by the arbitrary Will of a King, and without Consent of Parliament ; in which Case (tho' his Position *that the same Grievance is equally mischievous in the Reign of a good Prince as of a bad One*, is Nonsense) no Lover of his Majesty denies it to be a *Grievance*. 'Twas to such an Army as this, in which Sense only the Word *Standing Army* first grew a Party-word, together with the Principle of National *Passive-Obedience*, that those Chains and that Loss
of

of Freedom, which this slavish Libeller and his Friend *Jefferys* so awkwardly condole, are owing. Such an Army, We own, was *the great Grievance from which the Revolution was to deliver Us*: To deliver Us from such an Army was one of those innumerable glorious Advantages propos'd by the *Act of Succession*; which notwithstanding this Man has the Hardiness to ridicule in a full House of Commons. And 'tis to be observ'd, that after He has rais'd much Dust with this Fallacy, and even cited the *Bill of Rights* and *Act of Mutiny and Desertion* in his Favour, He soon answers Himself again, by granting them to make a *Standing Army even in Time of Peace* (which yet I have prov'd is not our Case) *illegal only, observe! if done without Consent of Parliament.* A remarkable Concession in Him! But he had first rais'd a Dust, and that was his Business, right or wrong. Neither do I question but He himself sees the Truth of my Lord *Molesworth's* Notion at the Bottom; which is indeed *too fine* for this whole Triumvirate of Demagogues to answer. Though 'tis for such *chimerical* Heads as their's only to explain to Us, how an arm'd Force kept on Foot by an Act of the three Estates of Parliament, that is, by *Law*, can be *against Law*.

His

His Apprehension from the Disorders of a Soldiery, are equally an Argument against Armys in any Case; and therefore too trifling and absurd to be answer'd. And as for his mention of *Depredations last Year*; I will only say He must be well fear'd, or He would never touch upon that Topick, after the *Oxford* Machinations and Complaints of the foregoing Year (so previous to the Design of Count *Gyllemburg* and his *Friend*) have to their Confusion been so thoroughly expos'd before the highest Court.

In short, the Employment of this Army is not to *insult and oppress their Fellow Subjects*, as wise Sir *Thomas* would have it; but to be a Guard upon such Men as, though Natives of *Britain*, are not, and profess They will not be *Subjects* of it: And thus to rule by the *Affections of the People*, and by *Force* at the same time, where *Affection* is not, are not so incompatible as He would have it. And as to his choice Counsel of acquiring the Affections of These, by letting Them share (which is his Meaning) in the Favour of a King whom They do not own, I shall only answer Him in his Brother *Shippen's* Words before *Moderation - Display'd*; leaving the Consideration of the *Lampoon*

poor and Scurility of these Speeches for another Paper — They encourage (says He) the profest Enemies of Church and State, under the shallow Pretence that They are a numerous and formidable Body of Men; and ought therefore to be prefer'd to Places of Honour and Profit, that They may not grow mutinous, and complain of Persecution: Which methinks should rather be a strong Argument for using all possible Means to suppress such turbulent aspiring Spirits.



NUMBER XV.

The Taking away false Foundations is not to the Prejudice, but Advantage of Truth; which is never injur'd or endanger'd so much, as when mixt with, or built on Falshood.

Locke.

April 14, 1718.

A Certain younger Brother of mine (who by talking twice as often, and assuming a bolder Air, meets with younger Brothers Fortune) having entertain'd Us with a very honest, but unmeaning Paper upon the *Passion*; I may expect the more Favour, 'tis presum'd, if on the Subject of a *Resurrection* I happen to acquit Myself no better. I am the rather determin'd to this Argument, because I would not willingly have it thought that the *CRITICK* has less Regard to

to the *Holy Seasons* than the *Free-Thinker*. Though it is probable I may here fall into the last Character, even more than the Proprietor himself: Which will be no great Wonder; considering he has not once, in any of his Lectures hitherto, come up to his Title in its genuine and noble Signification.

The Doctrine of the *Resurrection* is now no longer in Dispute: Neither, amidst all the Complaints of the Infidelity of the Age, has our *Sion* seen any such Sect as that of the *Saducees*; who believing in a God, could at the same Time carry their View no further than this Life, and deny a future State. But there is another Question, which is much the Subject of the Pulpit at this Time, and has been tost about in some polemical Treatises, to the no great Edification of the Hearers or Readers. Every One is acquainted with the Dispute between *Locke* and *Stillingsfleet*, Bishop of *Worcester*, concerning the *Resurrection* of the *same Body*, which though handl'd by two such great Men, appears to Me one of the dullest that ever was: Nor do I know Myself to have been more sick of reading any Controversy whatever; excepting only that between the Bishop of *Bangor* and the Theological Bravoes his Opponents, from the
Time

Time it has been wholly turn'd to a *Tennis-Play* of personal Detraction.

There is a very plain Question which appears to Me of the utmost Moment in all Debates of such a Nature; which is, *To what End or Purpose?* He is apt to pass for One of a contradictory Temper, who shall thus stop a Disputant short in his Argument: But running the Risk of that, I have often sav'd Myself much Trouble from impertinent and injudicious Persons; and having now put this Test to the Point in Hand, I find 'tis of no Consequence at all to Religion, whether it be determin'd one Way or the other. In which I am the more confirm'd, when I perceive *Locke* himself to have been of the same Sentiment; professing throughout a Reluctancy of treating so useless a Matter, were it not for the authoritative Call made upon Him by his Adversary: Who with a strong Air of Orthodoxy, will needs have it, that in denying the *Resurrection* of the *same Body*, He does no less than deny an essential Article of Faith. But in answer to this Charge, some of the Words of our Philosopher are as follows; which shall likewise serve to explain the Sense I had of it, long before his Book was perus'd by Me.

By

‘ By these, and not a few other the
 ‘ like Consequences, says He, (after ha-
 ‘ ving expos’d at large the Asurditys of
 ‘ of the Bishop’s Opinion) ‘ One may
 ‘ say what Service They do to Religion
 ‘ and the Christian Doctrine, who raise
 ‘ Questions and make Articles of Faith
 ‘ about the *Resurrection* of the *same Body*,
 ‘ where the Scripture says nothing of the
 ‘ *same Body*; or if it does, it is with no
 ‘ small Reprimand to Those, who make
 ‘ such an Enquiry. *But some Men will say,*
 ‘ *How are the Dead rais’d up? And with*
 ‘ *what Body do They come? Thou Fool,*
 ‘ *that which thou sow’st is not quicken’d,*
 ‘ *except it die. And that which Thou*
 ‘ *sow’st, Thou sow’st not that Body that*
 ‘ *shall be, but bare Grain, it may chance of*
 ‘ *Wheat, or of some other Grain, but God*
 ‘ *gives it a Body, as it hath pleas’d Him.*
 ‘ Words I should think sufficient to de-
 ‘ ter Us from determining any thing
 ‘ for or against the *same Body* being
 ‘ rais’d at the last Day. It suffices that
 ‘ all the *Dead shall be rais’d*, and every
 ‘ One appear and answer for the Things
 ‘ done in this Life, and receive accord-
 ‘ ing to the Things He has done in his
 ‘ Body, whether good or bad. He
 ‘ that believes this, and has said no-
 ‘ thing inconsistent herewith, I presume,
 ‘ may and must be acquitted from be-
 ‘ ing,

ing guilty of any Thing inconsistent
with the Article of the *Resurrection* of
the Dead.

But besides, supposing this Question were really Matter of Faith, and not merely Philosophical, as it is ; yet these Assertors of the *Resurrection* of the *same Body* have of all Men the least Reason, to quote plain and simple Revelation on their side. For their Notion appears to be so abstruse, that They know not Themselves their own Meaning ; and cannot resolve in what at last this *Sameness* of *Body* consists. At one while, it is not the same individual Particles of Matter, which were united at the Time of Death ; nor yet the same Particles of Matter, that the Sinner had at the Time of the Commission of his Sins : But 'tis the same material Substance at large, which was vitally united to the Soul here. At another while, it must be no other Substance, but what comes out of the Grave : Which can be none but the same individual Particles, that were united at the Point of Death ; since it is likewise said, no Substance, no Particle, comes thence but what was there. Yet again, 'tis sometimes the Substance of that Body to which the Soul is at any time united, and not those individual Particles. Consequently upon the whole,

H

it

it is those Particles only which are in the Grave, and not those Particles only, but others also that have at any time been vitally united to the Soul, but never were in the Grave at all; as the Particles separated from the Body by Perspiration could not be. Excellent Labyrinth! Can the Schoolmen shew any thing behind it? Yet is this the clear Result of what has been urg'd by *Stillingfleet* against *Locke*, and for the most part in his very Words: For his Disagreement with which notwithstanding, that Prelate made no Scruple to call his Christianity in Question; and He passes among many Bigots even at present for little less than an Atheist.

But I cannot omit two flaming Arguments urg'd by the Bishop. His Reason why the *Sameness* of a Body cannot consist in its having the same individual Particles, is this; because *there must be a great Alteration in Them of a lingering Disease, as if a fat Man falls into a Consumption.* Very well! Yet his following Argument, why it should not consist in the same Particles, the Sinner had at the very Time of Commission of his Sins neither, is yet more profound: *For then, says He, a long Sinner must a vast Body.*

The

The Truth is, such Reasons for an Opinion are stronger Proofs against it than all the Objections of an Adversary. And therefore, as 'tis remarkable (and by *Locke* has been urg'd) that the Scripture is not only silent in the Point of the *same Body*, but even no where mentions the *Resurrection* of the *Body*, speaking of the general *Resurrection*; I shall not hesitate to go a Step beyond Him, and assert what He indeed hints, but is too much upon the defensive to do any more, that there is no *Resurrection* of the *Body* at all. Since this Question, however indifferent in the main, (it being sufficient to Us, if there be a *Resurrection*, without knowing the manner how) has been impertinently started, and much canvass'd to little Purpose; it is requisite to rest somewhere: And many of the Absurdities drawn from the Bishop's Doctrine lying equally against the *Resurrection* of any *Body*, as of the *same*, I see no other Medium to tix on.

And indeed, the Authority of Scripture in the Point being thus taken away, 'tis hard to conceive upon what Bottom it is, that Men could form to Themselves such an Article of Faith. There is not I think any one Topick, arising from the eternal Verity of

H 2

Things,

Things, which can in the least tend this Way. The only one I remember turns upon the Fitness there is, that the *Body*, which was here in Partnership with the *Soul*, should continue so hereafter; as if it would be unjust in the supreme Being, to reward or punish the one without the other. But whoever shall be pleas'd to weigh the Nature of this Argument, with the least Coolness, will surely find it to be one of the most puerile that ever was. It is no less than to consider the *Body* separately from the *Soul*, as something of an animal kind: For how otherwise, in such a State, can it be capable of Injury? And He who shall hold, there is any Injustice in not rewarding of *Dust* and *Earth*, may as justly argue, that the Husbandman's Soil is abus'd, because it does not partake of his Gain: But especially such a One would be hard put to it, upon his Principle, to account for GOD's Dealing with Brutes, without a future State for Them; which yet I do not find that any of these *Corporalists* are dispos'd to maintain.

When I affirm, there is no *Resurrection* of the *Body*, I mean a material human *Body*, as it is generally understood: For as to the Apostle's Notion of a *Spiritual Body rais'd in Incorruption*, 'tis what

what I would inculcate: And I think his Argument from the *Grain*, does sufficiently explain his Meaning. Something undoubtedly will spring, be produc'd, or extracted from the *Body*, though it be not itself that *Body* that shall be. The Admirers of Mathematical Learning have been pleas'd to style GOD, *The Great Geometrician*; and if in this Case, the Title of *Great Chymist* should be ascrib'd to Him, perhaps it may farther help to illustrate what can never, by human Reason, be thoroughly explain'd. Only this I take for demonstrable, that We may as well suppose Beauty and Deformity, Habitues and even Habits, will be in Heaven, as that human Bodys should be there. To this Conceit are owing all the Extravagancys of the *Turkish* Paradice, which indeed are consequential of it; since wherever Flesh and Sense are, there must be something relative to them, something sensual and carnal, or they would be in vain.

I cannot but mention here a Position at the End of our Communion Service, with which I have been often shock'd; where it is said that *Christ's Natural Body is in Heaven*. I know the Passage is there introduc'd to obviate against an Objection of the Schismatics, concerning *Transubstantiation*: But I wish the

Remedy were not as ill as the Disease. I presume this is one of those his Grace the Archbishop of *Canterbury* would have omitted. Yet be that as it will, a thinking Man might as soon believe *Mahomet's Tomb* to rest suspended in the Air, as that a human Body assum'd by God, for his Appearance in this World only, where it was necessary, should afterwards when the Occasion is over as it were cling to the very God-head, and remain a Part of Him to Eternity. So unsafe is *The taking an Aim* (as Lord *Bacon* roundly expresses it) at *divine Matters by humane, which cannot but breed Mixture of Imaginations*. A Caution, which were it but well observ'd, would put an End to many Notions, so grossly wild, that did they not appear under the Countenance of *Religion*, (as Villains still fly for Protection to a Sanctuary) they must soon incur the general *Hiss* of the People: At least, whoever should offer to intrude the like upon Us in Affairs betwixt Man and Man, if with much Adoe He might chance to escape *Newgate*; 'tis apparent, He would on the other hand be adjudg'd *Non compos* by All, and for the publick Quiet sent to *Bedlam*.

NUMBER XVI.

*Not ancient Demagogues, with more
Applause,
Asserted and espous'd the Rabble's
Cause :
Blest Patriots These ! Who Liberty
employ
T' elude the Laws, and Liberty de-
stroy.*

Faction Display'd.

April 21, 1718.

To the Author of the *CRITICK.*

SIR, Saturday, April 10, 1718.

I Intended the three Speeches, which
I have made so much Noise of late,
should not have pass'd unexamin'd,
tho' I had undertaken them Myself.

H 4

But

‘ But I am extremely pleas’d they are
‘ under your Censure, who are so much
‘ better able to expose them. It gives
‘ universal Satisfaction, that You have
‘ treated Mr. *Shippen* with the same
‘ Freedom He treats the rest of Man-
‘ kind: The Tories are mortify’d to see
‘ their Champion so us’d; but ’tis no
‘ more than He deserves, and all ho-
‘ nest Men must thank You for it.

‘ I ask pardon, if I take the Freedom
‘ to acquaint you, that I have discover’d
‘ Mr. *Jefferys* to be the most barefac’d
‘ and notorious Plagiary ever appear’d
‘ in Publick. For his Speech (which is
‘ at best but historical and tedious and
‘ no ways adapted to our present Cir-
‘ cumstances) is intirely taken out of the
‘ Pamphlets in King *William’s* Time;
‘ particularly, that which is entitl’d, *A*
‘ *short History of standing Armies in Eng-*
‘ *land.* If You will give Yourself the
‘ Trouble, but to peruse three or four
‘ of the first Leaves in that Book, You
‘ will find all He says of *Richard* the
‘ Second; the Controversies betwixt
‘ the Houses of *York* and *Lancaster*; the
‘ long Story He tells of King *Charles*
‘ the Second, and of the Parliament di-
‘ recting the Money to be pay’d into
‘ the Chamber of *London*, and their
‘ Vote

‘ Vote against the Army. In short,
 ‘ were it worth while, I could quote
 ‘ Book, Page, and Line, whence He
 ‘ has stolen almost every single Remark.
 ‘ I dare say there are scarce two Sen-
 ‘ tences his own, except his scandalous
 ‘ Flattery of Mr. *Shippen*, as if He were
 ‘ sent to the Tower only for using a just
 ‘ *Parliamentary Freedom of Speech*; and his
 ‘ poor simple Simile about *depositing a*
 ‘ *Jewel or Summ of Money in a Friend’s*
 ‘ *Hands*, which the good Man com-
 ‘ pares with the Trust repos’d in Mem-
 ‘ bers of Parliament.

‘ As to Sir *Thomas Hanmer’s* Speech,
 ‘ I think it the most stiff affected Piece
 ‘ I ever read: Common and trite No-
 ‘ tions are express’d in starch’d uncouth
 ‘ Language. What He says of govern-
 ‘ ing by Force and Affection is all bet-
 ‘ ter say’d in a late scandalous Pamphlet,
 ‘ call’d *The necessity of a Plot*. But what
 ‘ is most astonishing to Me is, that this
 ‘ Man (who passes for a Person of
 ‘ Modesty and great Decorum) is as
 ‘ scurrilous and insolent as *Shippen* him-
 ‘ self: So that amongst all Three there is
 ‘ scarce ever a Barrel the better Herring.
 ‘ This is what has occur’d to Me on a
 ‘ serious Examination of these Speeches:
 ‘ And if it is of any Service to You, I
 ‘ shall be glad; if not, You will please

H S

‘ to

‘ to pardon my Impertinence, and
‘ throw it by as waste Paper.

I am,

Sir, Yours sincerely.

I cannot but pride Myself in the Approbation of the foregoing Letter, which seems to be written by a Gentleman of Spirit and Judgment. And I must return Him my most humble Thanks the rather, because He has afforded Me the Satisfaction of informing the Publick, of what it had not otherwise been appriz’d, as to the low Plagiarysm of two of our Speech-Mongers; I having never seen either of the Pamphlets He mentions. Nor have I the Means to consult them at present: So that I thought it best to give his Intelligence in his own Words; leaving all Men to consider what Regard is due to such Members, who can rake into the Trash of the treasonable Town-Libellers, for Matter of Argument to be solemnly deliver’d in a House of Commons.

For my part, I have revis’d what there is of seeming Strength in their Harangues, and my Answer to them, with all the Coolness and Impartiality of which I am Master: And I find nothing left untouch’d that was worth the least solid Notice; every Reader
who

who will, being able to strike out enough of Himself from the Hints I have given, to convince Him that *We* ought, in earnest, to apprehend every thing from such barefac'd Disaffection, be the Pretence ever so specious. However, I shall return a little upon my own Steps, before I proceed to remove and retort the high-rais'd and bold Invective of these Desperadoes, which I peculiarly reserv'd for this Paper.

Their Chief lays much Stress upon the Refusal made to King *William* (whom throughout his *Faction* and *Moderation Display'd*, He treats as an Usurper) of *Ten Thousand Men* after the Peace of *Ryswick*; though we are told, He had a more powerful and enterprizing Prince to deal with: Which is false. For however powerful *Louis* the Fourteenth was, yet He still acted upon the Foot of human Prudence, and consequently it was sufficient to ward against Him by all prudential Methods: While the King of *Sweden*, as the World well knows, is like a left-handed Fencer, whose Push may elude all the Rules of common Art. But why does this Incendiary put Us in Mind of their own Treatment of King *William*? Or rather why did not his Brother *Jefferys* too (except it was not in his Lesson) acquaint Us,

Us, that They even compell'd Him to dismiss his *Guards*! There is no Question but, had it been in their Power, He should not have obtain'd *Ten Thousand Men* before the Peace, any more than after: And We know how They attempted, by their *Tacking* Bill, in the height of a dangerous War, to distress Queen *Anne* herself in the same manner. These are noble Precedents! And that which Mr. *Jefferys* gives of the Parliament, in the Reign of King *Charles* the Second, is just as much to the Purpose: Since (as He owns) the Army was then kept on Foot, with the very Money rais'd to disband it; which whenever 'tis the Case again under King *George*, or any other, it will be no hard Task to engage Him the Vote of every single Man, who now Voted against Him.

As to the mock Fears, that an Army may refuse to be broken, and rather like to dissolve the Authority with which it is incompatible, than tamely submit to its own Dissolution; I presume, it will not be expected I should seriously set about to obviate them. Yet this I shall say; if Men must necessarily provide for Themselves, and not care to starve with Swords in their Hands, it only proves, They might as well do it upon being broke now, as

a Year hence. But as long as the Constitution is not itself *dissolv'd* (which was the Case during our civil Wars, and under the *Roman* Emperors, when the Soldiery bore such Sway) and while the martial Discipline still remains in force, notwithstanding the bold Efforts made against it; I dare stand Security, that no *British* Parliament shall ever be insulted by an arm'd Power, rais'd at its own Motion, and continu'd by its own Act.

I now come to the Sarcasm of our Calumniator and his Seconds; which One of Them has the Confidence to justify after his Foreman's Commitment, and thinks it hard He should have *lost his Liberty for Freedom of Speech*. Yet I was always humbly of Opinion, that *Parliamentary* and *Water-Speech*, are two Things: Neither would One think Men should lay Claim to the *Freedom* of calling their King *Fool* and *Knave* (which They do in effect) upon any Spot of dry Land in *England* except one. But since it is otherwise, I shall make so bold with these pert Libellers, these Speechers *without Doors*, as to give them the Lie in both: And as when Gentlemen upon the River are accosted by Scoundrels, it is customary for their Rowers to take upon Them to reply

reply in the same Dialect; so I am content for once to debase Myself to a *Water-Writer*, against these *Tongue-Libertines*, in behalf of the King, the Parliament, and Ministry, whom They have aspers'd.

His Majesty's Speech (says my Friend *Shippen*) is the *Composition and Advice of his Ministry*. And what then? Or what Prince's is not? Certainly this Man is the most daring and shallow Pretender at the same time, that ever strove to lead People out of their Senses: *He must have a very contemptible Opinion of Mankind, (as He once said of Dr. Davenant) or a very great one of Himself, if He would by this instill into Us, that 'tis only because his Majesty does not write English. I have indeed heard of a Royal Author or two, who sometimes did pen their Speeches Themselves; yet not without the Advice of their Ministry neither. But hold a little: Enter Knight, and mutters something of a general and private Council, and the Business is done. And yet if the King be unacquainted with our Language, 'tis hop'd this private Council is so too; and how therefore an English Speech of his can, in consequence of that, be calculated for the Meridian of Germany, is not so easy to conceive, as that our*
Speech

Speech-Wright's is in reality *calculated* for the *Meridian* of Billingsgate; where only, or at *Oxford*, He could learn such a Knack of Calculation.

But He would argue, that because the King has not contracted a thorough Knowledge of our *Language*, He must therefore have no more of our *Constitution*. The poor Sophister! His Majesty had a Prospect of succeeding to the Crown, before He could think of commencing Politician, much less, of a Seat in Parliament; and was even train'd up to an Acquaintance with our *Constitution* under a Mother-Princess, whose Heart was indeed *Entirely English*, when this Man of Consequence was spelling *Latin* with his Father in a Country-Vicarage.

Not to insist upon our *Henry* the Seventh and King *William*, who (though Both Foreigners in the main) were the two greatest Politicians that ever sat on our Throne; there is no Question but *Louis* the Fourteenth had as much study'd our *Constitution* as *Queen Anne*. And it will be as little doubted, I presume, whether the Abbot *Du Bois* could not, upon Occasion, dictate as good a Speech as Mr. *Shippen's* against a *Standing Army*. Neither would I have any One swear, that this very Harangue is not extracted from.

from Count *Gyllembourg's* Memoirs: It is as reasonable to suppose He may personate a Member of the House of Commons as an *English Merchant*. And as for the absurd Droll who pronounc'd it, 'tis impossible to think too hardly of Him; when We remember how He had the Bare-fac'dness, to go upon the whole Scheme lay'd down in that Minister's Letters, even after the Publication of them, in all He propos'd the ensuing Session.

But it is left to the House to determine, whether He be a fit Man to have a Place there any longer, after this Appeal from his Sentence; together with a certain villanous Insinuation upon their Authority, where speaking of *Cromwel's Army* He has these Terms in Italick; *and that Army was the Creature of a Parliament, which had establish'd itself too*: (I have added this Particle to clear his Sense) Words, that seem to Me more highly criminal than those for which He stands committed.

I am now weary of tracing Him through all his Dirt. And his Colleagues have little more in Them worth Notice: Tho' the Last is pretty sawcy, when He calls the Army a Minister's, and says *his Army*. Poor Mr. *Jefferys* would aim at something without doubt, where He

He speaks twice of *Cheshire* in Capitals: But I know not his Meaning, except 'tis to tell Us, He is a *Cheshire-Judge*, and perhaps that is *what He yet calls his own*.

The rest is all Lamentation; and though He has chang'd his Name, the *Winnington* comes up again in Him. For my part, when I hear Him breath short, and cry aloud, *Governments must die; our's is old and crazy; her Day approaches*; and yet am told He is no *Meeter*: I say to Myself, *Bless Me!* It had been Time enough to deliver this at Tyburn. And in earnest, these three Speeches smell so strong of the Gallows, that for their Authors (as Father Paul says) *I fear*. At least, since They have thought fit, like some Men who provide Coffins in their Life-time, to have them publish'd before-hand; I cannot but be of Opinion that they ought to be added to *The dying Speeches of the People call'd Traytors*. I humbly submit it to the Judgment of the Collector: *James Shephard* is a low Name to bring up the Rear; and I entreat Him to consider whether it would not sound more of a piece, and to the Honour of the good Cause, if as He begins with Colonel *Henry Oxburgh*, He should end with Sir *Thomas Hanmer*.

NUMBER XVII.

April 28, 1718.

THERE was an Age when *Latin* and *Greek* Citations were so much the Fashion among our Writers, that it was often difficult to discern whether the *English*, in a Book of those Times, were really the Language in which it was intended to be written: Nor was there any Way to be ascertain'd, as to this Doubt, but by turning to the Title-page; the very Dedication and Preface being sometimes wholly pen'd in *Latin*. Of this I will but mention one Example; which is the *History of Melancholly*, compos'd by *Robert Burton*, the well-known *Democritus Junior*.

Neither was the same Humour less the Vogue of a Neighbour-Nation: Where They carry'd it so far, that when They had not at hand any fine Passages, They even inserted single Words, and little Particles from those Tongues; which They consider'd as so many Pearls.

Pearls and Diamonds, that stuck here and there in the Discourse, gave it in their Opinion an inestimable Lustre. The Pedantism at last took Place in their publick Pleadings; and I have been much diverted with an Instance given by *Perrault* of a certain absurd Lawyer, who began a Speech in behalf of his Daughter in this manner.

“ This Daughter of mine, Gentle-
 “ men! is happy and unhappy at the
 “ same Time; happy *quidem*, in being
 “ marry’d to Mr. *de la Hunaudiere*, one
 “ of the best qualify’d Gentlemen of
 “ the Country; unhappy *autem*, in that
 “ She has for a Husband the greatest
 “ Litigant in the Kingdom, who has
 “ ruin’d Himself in Suits, and reduc’d
 “ this poor Woman to go from Door
 “ to Door, to beg her Bread, which
 “ the *Greeks* call *Ton arton*.”

The Humour is now in both King-
 doms tolerably worn out: And yet in
Britain at least (as old Fashions and Ha-
 bits often come in Play anew, with
 some little Variation) it seems to be ful-
 ly reviv’d under the Name of *Motto’s*.
 Scarce is there an Arithmetician, Al-
 manack-monger, or Bill-Quack, but
 who, whether He was ever at School
 or not, struts forth into the Publick
 with some glorious Maxim of a *Greek*
 or

or *Latin* Author in Front: And it not rarely happens with respect to our modern Pamphleteers, that the Title of a Book is upon this Account the only Part of it worth Reading; though on the other hand, I have known a very judicious old Gentleman, my Predecessor, so hard put to it, for the sake of keeping up this Conceit, as to usher in some of his Papers with Passages which had little or no Relation to the Subject of them. And for my own part, I begin to doubt upon Recollection, whether I have not more than once already fail'd in this Point; either by misquoting, or attributing what I have rightly recollected to a wrong Author.

But to pass by the Affectation of Learning, the Truth is, there is a strange Inclination to Regularity in Men of nice and correct Judgments, which appears in the lightest Circumstances, and often draws Them into Punctilio: Of this whoever shall read the *Spectator's* Reasons, for not leaving off at the seventh Volume, will be fully convinc'd. I own Myself to have much of the same Turn; and had I not been told it, know enough of Mankind to be conscious of having lost many a Reader, in rejecting several Hints which I have

re-

receiv'd, relating to Love and Gallantry, and other modish Subjects ; only for the sake of maintaining (without falling into Pedantry or scholastick Jargon) a steady Adherence to my Title. And yet methinks had I been of Council to King *James* the First, He should never have carry'd this Temper so far as He did, in his Treaty with the Republick of *Venice* : It had been much better, in my Opinion, not to wait for the Formality of signing it upon St. *James's* Day, (as his strict Orders to his Ministers were, purely because of the Name) than by so doing, to give the *Venetians* Time to unthink, and reconcile Themselves to the *Pope*, as They did ; whose Supremacy 'tis probable They had otherwise disown'd for ever after.

The Summ of all therefore is, that as often as I find a *Bon Mot* in any Language, which is ever so little to my Purpose, I shall scarce deny Myself the Pleasure of continuing to make Use of it according to my Method : But being indow'd with none of the best Memoirs of this kind, and having thrown away as little Time on the *Classicks* as I could ; so it will give Me no great Concern, if I should now and then fail to hit upon one of these *Common-places*, to keep my Paper in Countenance : Which I fairly
con-

confess is my present Case, the rest of this being likely to run much on the Ramble.

And yet having carry'd this Thought so far as I have, I would willingly maintain some little Connexion with it, in what I have farther to deliver. I proceed then to observe that the Effect, which the pedantick Spirit I have mention'd has upon the very Life and Essence of our modern Poetry, is of much worse Consequence. From hence it is, that notwithstanding such Conduct has been in part rally'd of late, by Gentlemen who in a great Measure carry'd the Taste of the Town along with Them, We scarce see any Thing but *Heathen* Religion in the most serious *Christian* Compositures: As likewise the Point and Epigram of our *Minor* Poets turn wholly upon some Passage of the fabulous History. And all the World knows how their full-blown Panegyrick and best Encomiums would but resemble a squeez'd Bladder; were it not for the Names of *Alexander* and *Cesar*, with two or three other *Greek* and *Roman* Heroes; who stand here and there, as it were in their Niches, only serving to fill up the Void of Thought, which is apparently behind Them.

What

What seems most surprizing to Me is, that the judicious *Boileau*, who in his *Discourse to the King*, and elsewhere, has sufficiently expos'd this flat manner of Praise, is yet so much a Bigot to Antiquity, as to stand up without Reserve, in behalf of the *Pagan Divinity*: Pretending the *Christian System* is not capable of supplying a Machinery, except such as will be apt to fright Us out of our Senses. But *Dryden* in his Preface to *Juvenal* has irrefragably shewn the contrary; and lay'd down such a Plan, as I am confident will furnish Him who shall have Genius enough to put it in Practice, with sublimer Incidents, than all the Gods of *Homer* himself.

Thus far however I am pleas'd, that even our *French Author*, in his Mock-heroick Poem of the *Lutrin*, shews small Regard to his own Rules; not at all alluding, as I remember, to the ancient Theology, except in retaining the Name of *Astræa* for Justice. And in this respect, I cannot but prefer that Piece to the otherwise inestimable *Dispensary*: The whole last Book of which (to say no more) is built upon the trite *School-Story* of the *Elysian Fields*. But this Shelve Mr. *Pope* has evaded, in his very polite Piece of the *Rape of the Lock*; if yet

yet He has not almost split on another, by introducing a Fable, which is only of the Study, and not in the least popular, as it ought to be: Though He has shewn a wonderful Judgment in preparing the Reader for it, by the Vision of the *Sylph*, in his first Canto. Nevertheless, I cannot for my Part but wish, He had a little more interwoven his new Tradition with the common Opinion concerning Fairys.

But to proceed; this superstitious Reverence for the Ancients is still further apparent in our *Pastoral*-Writers: Who not only continue strictly orthodox, with relation to the Divinity of *Ceres*, *Pan*, and the rest of the *Sylvan* Train; but make a Religion apart of keeping close to the Text of *Virgil* upon every Occasion; even while They pretend not to imitate Him, but write Originals of their own. And of this Such as have read *Fonteneille's* Discourse of *Pastoral* cannot but be appriz'd. Their Pages are not only stor'd with the *Corydons*, *Melibaus's*, and his other Actors and Interlocutors, but the Substance of his very Fable and Design (which yet is often none of the best) shall be frequently transferr'd into theirs: And 'tis something difficult to say how often, besides the Multitude of profess'd Translations of Him, One may

may read that plain as it is of two Shepherds singing for a Prize, and being equally rewarded, touch'd over again by various Hands in *French* and *English*.

This is obvious enough even in Mr. *Philips*; whose *Albino* especially seems to be too much in the old Strain, and not entirely of a piece with its Fellows. And indeed, as unexceptionable a Poet as He is, I will yet declare it as my Opinion, that were it not for this servile Bias of Mind, which is more or less prevalent in All, I see no Reason but He might have wholly drop'd the Title of *Pastoral* itself, and given a Turn accordingly to his Pieces, that should have been more suitable to the rustick Life of our Island. But a Reformation is never perfected at once; and this Gentleman must always be acknowledg'd to have perform'd greatly: Especially, when We find Mr. *Gay* himself, who has come nearer to my Plan, (though with a Bluntness prejudicial to the Manner which Mr. *Philips's* Softness would have for ever establish'd) so blinded with this Prepossession, as to call his Work *The Shepherd's Week*, at the same time that not one *Shepherd* is concern'd in it.

After all, there are Many I doubt not, who will never come into my Sentiment

timent of these Matters: Our Idolization of former Impressions is too strong; of which it may not be amiss to give a small Instance. I was one Day reading to a Friend the Specimen of *French* Oratory already produc'd, as a most ridiculous Foppery: When having done, and being in full Expectation of a Laugh; 'Tis very well, says He with a grave Tone, and the Lawyer had Reason, there being no Words I suppose of the same Force as those two *Latin* Conjunctions, in the *French* Tongue; in *English* I am sure there are not: And as for *Ton arton*, it signifies all the Necessarys of Life, and by consequence is more emphatical and expressive than *Bread*, which He explains by it.

At such Prejudice I have no Patience: I before intimated my Suspicion that this Paper would hang together by a very slender Thread; and cannot slip the present Occasion to conclude with a Word or two in behalf of our Language, as I promis'd in one of my former. I mean not however to make long Comparisons; otherwise it were easy to shew from the Opinion the *Latins* Themselves had of their Tongue, as well as some general Principles, by which the Excellence of every Speech ought

ought to be try'd ; that there is no such Distance betwixt Them and Us upon this score as is vulgarly believ'd. *Horace* assures Us, it had much of its old Rusticity left at the Time of its highest Perfection : And *Quintilian* mentions something of monstrous, inhuman, and shocking in its Sound ; and gives Examples of its inherent Ambiguity, even in Wills and Testaments. We may be assured, there can be little Variety or Roundness of Period, where there is a Necessity of concluding almost always with the Verb : And that Language must be far from perfect, which admits of such a barbarous and disjointed Construction ; as to compel its bigotted Commentators so frequently, to the wretched Recourse of *Ordo talis est*. Of all which, and much more I could object against this deify'd Tongue, (and it would equally hold good of the *Greek*) the direct Contrary might be prov'd true of our own.

But I would rather expostulate a little with our Nation in relation to it. Sir *William Temple* in his Memoirs of the Treaty of *Nimeguen* acquaints Us, how the Plenipotentiarys of *Denmark* insisted vigorously that the *French* should give their full Powers in a general Language, or They would deliver their's in

Danish. I highly approve of the Conduct of these Ministers, and am sorry for Sir *William*, that in his Judgment it was a Scruple of no moment: Such a Sentiment became not a Master of our Tongue; if yet He was Such, which Mr. *Wotton* has disputed, and I think with Reason.

There is an indisputable Affinity between the Honour of a Language, and of the People who speak it: And that wise Nation has always acted accordingly; employing their own on all publick Occasions at Home and Abroad. Mr. *Charpentiere*, one of their politest Academicians, has even written a set Treatise, address'd to the King, to prove that the Inscription of his *Triumphal Arch*, ought to be in the Tongue of his Country: And He has shewn it was so of old; the *Romans* not writing their's in *Greek*, nor the *Greeks* their's in *Egyptian*. And as to the Point in Question at *Nimeguen*, 'tis certain the Ambassadors, to whom the Objection was made, would rather have ceas'd all further Proceeding, than not us'd the *French* in that Treaty.

We had something of the same Spirit Ourselves, at a Time when it might have been less expected; I mean, in the Reign of Queen *Elizabeth*: When in
treat-

treating with the *Spaniards* there arose a like Difference ; and an *English* Doctor, (who was then Plenipotentiary) upon their ironical Mention of the Title of our Queen as a Reason for the Conference to be in *French*, made that gentile Repartee: *Nay rather, said He, let it then be in Hebrew ; since your King styles himself King of Jerusalem.* Every One therefore ought to be concern'd, when He finds that at the late Peace of *Utrecht*, the Ministers of but one I think, or two Powers at most, besides Those of *Britain*, exchange'd their Ratifications in *Latin* ; some of whose Tongues notwithstanding never pretended to any, the least Competition with the *English*.

But this is wholly our Fault: And how should it be otherwise, when our Language is in a manner banish'd our own Universitys, and Gentlemen train'd up in an habitual Contempt of it? No Exhibitions, no Professorships, are establish'd for that ; and even the Poetry-Lectures are read (to Many I fear) in an unknown Tongue. Her late Majesty, upon account of the Peace just mention'd, was complimented from thence not only in *Latin* and *Greek*, but even *Hebrew* and *Welsh*, and almost every Tongue but her own. And had

it not been for the *Exercises* of Dr. Crofts and *Pepeuch* at *Oxford*, the numerous Circle of Ladys gather'd there at the A& from all Parts of the Nation, might have return'd as contented as They came: I happen'd Myself to be an Attendant upon this Occasion; and finding that much the greatest Part of the Auditory consisted of the fair Sex, I could not but often blush both for Them and the learn'd Performers. Upon which I shall only recommend the Orations and Verses then pronounc'd to the gallant Translator of the Motto's to the *Tatlers*; and leave these Reflections to the further Improvement of my *English* Reader.



NUMBER XVIII.

—*In Tongues unknown: 'Tis Popery*
in Wit! Steele.

May 5, 1718.

SUCH as have been my constant Readers will easily be convinc'd, that I am no Bigot to *France* in any respect. The *Arrogance* of that Nation was the particular Subject of my thirteenth Essay: Notwithstanding, as my Resolution is to follow Truth, wherever it leads Me, I cannot but entertain a better Opinion of the *French Taste* than some Men are pleas'd to allow. I confess, I am too much shock'd at a late Insult made by an *Extraordinary* Author upon *Monfieur Perrault*, (as I take it) not to rectify as much as in Me lies, the Character of that ingenious Gentleman; whose *Parallel of the Ancients and Moderns* is a Book I have long wish'd to see well done into *English*, and which

I cannot but take this Opportunity of recommending to the Consideration of Mr. *Ozell*, or some other able Translator. In the mean time, his Criticisms upon *Old Father Homer* may be the Substance of some of my future Remarks. And as for the Objection that *He understood not one Word of Greek*, (which is all the Answer He has received from his Opponents) and had even *the Impudence to own it*; 'tis only a bold Falsehood, and such as shews the present Publisher to have taken it from *Boileau*, without ever consulting the Author himself.

Boileau was an excellent Poet, but a very malicious and unfair Critick; which appears in nothing more than this. He represents *St. Amant*, as if he had set the Fish at *their Windows* to gaze at the Children of *Israel* marching through the *Red Sea*: Whereas *St. Amant*, who indeed dealt too much in Puerilitys, only makes them view the *Israelites* as they pass, and no more. The Thought of *Being at their Windows* is a Witicism of the Satirist's clapp'd in to heighten the Extravagance of the Metaphor. But 'tis a ready Way of exposing a Man, to put our own Nonsense into his Mouth, and then laugh at Him,

And

And thus has He dealt with *Perrault*; who has said nothing himself either one Way or other of his Knowledge in the *Greek Tongue*. What He has really said, which could give Umbrage to this Calumny, is so solid and conclusive, that adapting it as well as I can to our Nation, (notwithstanding the ridiculous Criticism of the same Censor upon the *English Don Quixote*) I shall not fear to give it a Place in the rest of this Paper, as my own settl'd Opinion; 'till something more rational appears on the other Side than has been urg'd hitherto. The Discourse being written in Dialogue by my Author, I shall for the sake of Variety, as well as to give some Specimen how I would have it handl'd by a Translator; deliver it in the same manner: Only acquainting the Reader, that the *French* Interlocutors are an *Abbot*, a *President*, and *Chevalier*; which I think may be properly turn'd to a *Physician*, a *Divine* and a *Templer* with Us; and the Names I have given Them will explain the rest.

Antick. I know You are Master of the *Greek* and *Latin* Tongues, and it will be a Pleasure to Me to dispute with You: For let Me tell You, I have not the Patience to hear some People,
L 53 even

even rash enough to give their Judgment upon the *Eloquence* and *Poetry* of the Ancients ; when of these two Languages They understand no more than what They have learn'd at School, or at best, in running through the usual Exercises at the *University*.

Novel. If the Persons You mention pretend to judge of the Stile and Diction of Authors, They certainly strain the Point: But should They tye Themselves to Things, and Thoughts, and Conceptions, it appears to Me, They might without Breach of Modesty declare their Sentiments; and not only Such, but even Those who know nothing at all of *Greek* or *Latin*, provided They make use of the best Translations.

Antick. Without doubt, You strain the Point not a little Yourself. Is it to read Authors, to read Translations? And are You Ignorant that every Tongue has its peculiar Graces and Elegancys, which (as *Denham* words it) *in pouring into another will evaporate*? Indeed as to Books that are writ in the Dogmatick Stile, Allowances may be made ; but for *Eloquence* and *Poetry*, I am sure You must be of my Opinion. In short however good it is, there is always much of an Author's Spirit lost in a Translation.

Novel.

Novel. But then, says the same *Denham*, in the same Place; *A new Spirit may be added.* Nor does even this reach further than to Poetry: And perhaps, One cannot precisely judge of a *Greek* or *Latin* Poet by a Translation in *English* Verse. For example, I dare not weigh the Merit of *Virgil* by that of *Dryden*; who not servilely interprets, but corrects and renders Him greater than Himself in every Page; nor yet as He is translated by *Lauderdale*, who keeps closer to the Original: Because the continual Constraint of Verse induces every where to alter the Sense, as well as the Expressions. But when the Translation is wrought in Prose, and that by a learn'd and judicious Man; I hold, the Author's Sentiments and Thoughts may be as well understood as in his own Words. More than this, in the *Latin* Translation of the *Iliads*, though 'tis universally known to be very inelegant, We learn the History of the Siege of *Troy*, the Manners of the Heroes who attack'd or defended it, the Deeds They did, the Harangues They made, and all except the Style and Diction, as distinctly as in the Original of *Homer* himself. Now for Authors in Prose, what I assert is much more evident. Mr. *Collier* is no less eloquent than *Antoninus*;

ninus ; and every One acknowledges his *English* to have as many Beautys as the Emperor's *Greek*. Some Pieces of *Cicero* too have had the Happinefs to meet with Interpreters among Us, who are no lefs Masters of our Tongue than was that great Orator of the *Latin*. And *Plutarch* in the Original has been read by no other but Schoolmasters and Pedants for these many Years. Chiefly, *Terence* (for to Us He is an Author in Prose) is at least as eloquent and even numerous in our Translation as in Himself. Nor do I wonder that those excellent Gentlemen have found in *English* the same Salt and the same Urbanity, as in the *Roman* Tongue He had found before ; since as You have observ'd, every Tongue has its proper Elegancys, and in that the *English* yields to no other whatever. For Those who complain of the Deficiency of our Language, do but poorly excuse their wretched Performances ; when 'tis of all far the most copious, the most comprehensive. But now I am going to advance a more surprizing Paradox, nor less true, which is this: That if We could shake off the Cloud of Prepossession, more Advantage might oftentimes accrue from reading *Latin* Authors in a good Translation, than in their native Dialect.

Antick.

Antick. It may be, with respect to Them who are ignorant of *Latin*; but for Those that have a perfect Knowledge of it, your Proposition has neither Rhyme nor Reason.

Novel. I say, 'tis true with regard even to the most Learn'd: It being evident We no longer know the just Manner in which *Latin* ought to be pronounc'd; and by doing it ill, We are depriv'd of the Grace of its natural Pronunciation, in which and for which it has been made. We masquerade it in such sort, that should the ancient *Romans* hear Us, They could not contain Themselves; nay, I dare affirm, They would not understand Us, any more than We on our part should Them, if They spoke it after their manner. Nor need this to shock Belief in the least; when We but consider how We pronounce *Latin* as 'tis writ; though at the same time, there is not any other Language among Men, with which it is not in a great measure much otherwise. And for Instance even here, whereas We say *Cicero* 'tis confess'd the *Latins* themselves pronounc'd *Kykeero*; no otherwise than what by Us is pronounc'd *Lucullus*, was always worded *Louccullous* with Them.

Humour. 'Tis no new Thing, what You tell Us: I could even add, were it necessary,

necessary, to the Examples You have produc'd. But this is an uncouth Field. I shall only observe, that They still eat up all final *M's*, and Vowels before other Vowels; and instead of reading, as We do, *Monstrum, horrendum, informe, ingens* —, 'twas *Monstr', horrend', inform', ingens* that was their Way of Expression: For else *Virgil*, who knew to make Verse so well, had not only here fallen beneath his Character, but even been guilty of the most harsh and inharmonious Prose.

Novel. Be that as it will. This is certain; there is a Multitude of Differences betwixt the Pronunciation of the Native *Latins* and our's; which inevitably renders the Discourse articulated after our Fashion very different from what it is, very jejune and insipid. I say, therefore, when a Translator has the Dexterity and good Sense fully to comprehend the Thoughts of his Author, and to *English* them either Word for Word, or by Expressions equivalent, and if instead of those of the *Latin*, He can cloath them in the Delicacys of our Speech; his Traduction for the most part ought to please more than the Original, which does not come to Us with the intrinsick Beauties of true Pronunciation: Since, as this Disadvantage often causes Us to pronounce many Syllables

lables that by the *Latins* were cut off ; We must of Consequence superadd to the just Length of a Period, and thereby take from it all its Smoothness and exact Propriety. Besides, however well We understand *Latin*, it must be granted We understand *English* more : Because when We read a *Latin* Author, We do whether We will or no, imploy a Part of our Attention to translate it to Ourselves ; while He who reads a Translation has nothing to do, but to apprehend the Sense of what He reads, and observe its Connection, Decorum, and Order. Now if this Distinction be perceptible in the most easy *Latin* Authors, how much more in the obscurest Writings of the *Greeks* ! To go yet further, as there are many Passages in an Author the least intricate, which will admit of diverse Meanings ; and as one of those Meanings must be better than the rest, and even the only true one too ; 'tis undeniable that a judicious Translator is most apt to hit upon it : Because when a Man assumes a Task of this Nature, He inspects all the Commentators, reviews the whole Number of Interpreters, who have wrought on the same Design before Him ; which 'tis to be suppos'd They have not, or else will not have Leisure to do, that read a Book
for.

for immediate Pleasure or Profit. Thus, therefore, as a Translator understands much better an Author whom He has taken the Pains to translate, than any Other, who has even read Him twice or thrice over, can pretend to ; so We too have equal Advantage with Him, in making Use of his Translation.

Antick. You may say what you please: But You will never persuade Me to believe a Man, who does not understand *Greek*, capable to judge of the Eloquence of *Isocrates* or *Demosthenes*.

Novel. I see no Reason why not: That is ; of their Thoughts, of their Manner of Arguing, of the Order and Oeconomy of their Works. For after all, there is a large Difference (how little soever the World is pleas'd to attend to it) between Judging of a *Greek Author*, and the *Greek* of an Author. A Man, who has only read *Thucydides* in the Translation of *Hobbes*, cannot indeed judge whether the Stile of the Original is truly *Attick* or not ; but He may well say, that this Author treats Matters with much Discretion, that He is great and noble : And when He thus speaks, would it not be fine Argument to tell Him, He ought not to deliver such a Judgment, for want of having read *Thucydides* in *Greek* ?

Antick.

Antick. There are a thousand Beauties in the *Greek* of *Thucydides*, which *Hobbes*, as knowing as he was, has not been able to express in *English*; and once more, I say, 'tis impossible to judge of any thing One does not perfectly understand.

Humour. Well then, since You will have it so, I must maintain that neither You, nor He, nor any One alive, is capable of judging of a *Greek* or *Latin* Author: And there is an Assertion for your Assertion.

Antick. But the Reason?

Novel. You should first have given Us your own: But the Reason is, that neither You, nor I, nor any One alive has a perfect Knowledge of these two Languages. For in fine, is there one Man in Being, who can now tell Us, wherein consists the *Patavinity* of *Titus Livy*, or the *Mellifluity* of *Herodotus*? Niceties however to be discern'd by Him, if his Ability were compleat: Which alone is a sufficient Demonstration that it is not; whatever our modern *Greeks* and *Latinists* may pretend to the contrary.

NUMBER XIX.

O *Tempora! ô Mores! Senatus hoc intelligit: Consul videt: Hic tamen vivit. Vivit? Immo verò etiam in Senatum venit: fit publici Consilii particeps.*

Cicero in Catalinam.

May 12, 1718.

To the Hon^{ble} *William Shippen, Esq;*
Member of Parliament for the Borough
of Newton in Lancashire.

S I R,

HAVING lately receiv'd a very angry Letter, and seal'd with a Death's Head, I could not but conclude it to come from One, who is no Stranger to You and Count Gyllemburg's Friend. The Device immediately struck upon my Imagination; for I have long consider'd your Faction in the State of hang-

hanging out a *Black Flag*. The Pyrates of the *West-Indies* are not quite so lost a Party: They may yet return to Grace: But God has been pleas'd so to harden some Hearts, as to make them unsusceptible of Mercy it self; and their only Support in their Fall is that black Attribute of *Milton's Devil*.

— *Th' unconquerable Will,*
And Study of Revenge!

Whether this Declaration of War was meant to scare Me or not, I cannot be positive. But if it was, the Writer is mistaken. My Predecessor, *Isaac Bickerstaff*, of humorous Memory, has indeed left Us an Account, how upon the many Threats of his Adversarys, He was oblig'd to exercise every Morning in Pumps against his Chamber-Walls: Yet I am little solicitous upon this score; being convinc'd from long Observation, that the People I have to deal with are far more harmless Creatures than They would persuade Us. And though my Friends are of Opinion, I have already spent too many of my grave Hours, in remarking upon the *Three Speeches*; yet as the Letter I mention has given Me new Provocation, and the Bounds of my former

former Discourses compell'd Me to leave unsaid some Things I had to address to Yourself in particular, I shall now throw in this third Paper for Clearidge, as well as to shew some Deference to the Number of the Performances I oppose.

Had it been my Fortune to have a Seat in Parliament, I should have long ago mov'd for the Expulsion of Mr. *Shippen*; But such as I am, I can only thus declare aloud my Reasons for it. And I have those so much in common with all the World, that 'tis hard to say why the *House* has tolerated You so long; except it be for some such Purpose as the *Roman Slave*, who was wont to ride in the same Chariot with the victorious Consuls. You have indeed, Sir, ever since the Cause of Religion and Property finally triumph'd in his Majesty's Accession, been a true Remembrancer to our Patriots, not to grow too elated or secure in their Success. It were to be wish'd They had made all the necessary Use of it: Some I hope They have. To Me and Many more it is a sufficient Cause, were there no other, why an arm'd Force ought to be kept on Foot, that there is such a Man as Mr. *Shippen* in Parliament. Nor can I here forbear to recite the Expression

pression of an ingenious Member, upon the Vote which pass'd for your Commitment; *I am surpriz'd at it, said He; for to the best of my Knowledge, I never heard Him deliver Himself more modestly.*

The Original of the Word *Senate*, plainly intimates to Us the Gravity that should be essential to such Assemblies. And if there be nothing in it, which points against scurrilous Speech, 'tis for the same Reason that the *Romans* made no Laws against *Parricide*: They would not suppose such a Crime. But, it seems, Sir, as if You had form'd the Design of reducing a *House of Commons* to the State of a Meeting of Fox-hunters. Better would it be, and more manly by far, to assemble in the Field, like the *Poland Dyets*, and fight out the Question Sword in Hand.

Certain it is, that if You are much longer suffer'd to harrangue at your old Rate, We may expect to see the Parliament-House become a Sanctuary to Sedition: And all the foul-mouth'd Malecontents in the Kingdom will bid at Adventures for a Seat, in a Place where They may utter what Treason They please, and plead Precedent for it. The Letter-Writer I have mention'd tells Me, *I rail as if I it did by Patent*: But I am satisfied, your only Pretence for
such

such high Scurrility must be, that You do it by *Privilege*; which methinks ought to be none any longer. Though by the Way, how that can countenance You in bidding Defiance to the Common Law, by printing and spreading your Libel over the Nation, even after the House's Censure, (for which I yet rest in humble Confidence You are to give some Account to it) I leave to his Majesty's *Learn'd Council* to consider.

In a Word, You have introduc'd a new Rhetorick into our Language. 'Tis said, the Art of *Canting* took its Rise from a *Scotch Saint*; and You have doubtless study'd the loyal Author from whom We have our *Cleavelandism*. *Billingsgate* may still keep Possession of low Scandal: But when a Man displays his Eloquence in aspersing his Prince, and the *House* of which He is a Member, without any Reserve; and says Things in Parliament which would have cost Him his Ears to say any where else; be it henceforth call'd *Shippenry*. You have well earn'd the Honour of its Derival of a Name from You; and I heartily wish You Joy of it.

Your Friend *my modest Adviser* (as He styles Himself) calls Me a *Smatterer*, an *injudicious Blockhead*, a *Stupid* of enormous Size, drawn by a Pair of Horses, ridiculous

lous Impudence, yok'd with solid Nonsense.
 I might well take this to Heart, did I not recollect how you make King *William* an *Usurper*, a *Tyrant*, and *Destroyer* of *Monarchy*, and King *George* a *Tool*, that has had a Speech put upon Him, and one who ought to be better *inform'd*. But after all, I pity You and your honourable Brethren, that You should Yourself be put to this *Drudgery* of *sounding a Trumpet in Sion*. 'Tis a Sign your Cause goes ill, and betrays something like *Lukewarmness* in your *Sacheverells*, and the Rest of that *Coat*, who could have done it much better. However, as your *Mob-Lectures* will be more efficacious from a *Pulpit*, and You cannot expect to have a *plenary Indulgence* henceforth of pronouncing them elsewhere, it will doubtless be the wisest Course You can steer to retire in time, and (like the *casheer'd Excise-Officers*) take Orders Yourself. This seems to be more especially incumbent upon *Mr. Shippen*; whose own Brother so insignificantly fills the Place of the celebrated Father *Welton* at present:

For ev'ry rebel Heart has not a Tongue.

Besides, Sir, there are other *Conveniencies* accruing from a *Gown*, which
 often

often keep a Man out of Harm's Way. You may not always escape as You have done: And (as honest Mr. *Smith* the Corn-cutter once threaten'd an intimate Acquaintance of your's) every Man will not care to take from You, as much as King *GEORGE*, while You continue in a Lay-Habit; notwithstanding your renown'd Challenge at the *Royal-Exchange*. That Piece of *Quixotism* is truly remarkable. The Letter I have already cited tells Me, *I would bully the World into an Opinion of my Loyalty*: Be it so; but I never thought any Man would endeavour to bully People into an Assurance of his *Disloyalty*. Yet this You have done. The Suspicion was, You had made some Discoverys; and instead of removing the Foundation of the Report, You tell the World what in Effect comes to this: 'That whoever can suspect
' You of being capable of Remorse,
' or to have enter'd into a Plot, You
' are not thorough-pac'd enough to go
' through with, is a Lyar; and You
' will stab Him to the Heart if He
' will but give You Leave.

What are We to think of such a Man, but that He is the Agent of Him who elected Him; To say no more? You cannot presume but the World
well

well knows that *Newton* is in the Gift of *Mr. Leigh*; and that *Mr. Leigh* is a *Jacobite*, not like some of his Friends, but a profest *Nonjuring* One, and who was formerly try'd for a Plot against King *William*: And even your Fellow-Member refus'd the Oaths all his Reign, and the greatest Part of that of Queen *Anne*, till being prick'd for Sheriff, his Conscience was too tender to bear the Fine.

Why You should compel Us to remember these Particulars, so little to your Advantage, is hard to say; since no One can see what End You propose, as the Face of Affairs now stand, except it be merely to become the Idol of the Rabble. And if so, live and enjoy your Wish: Neither fear but your transcendant Temerity shall find some proper Pen to record it at large. And as for my own Part, if I have, by way of Prelude to your compleater History, contributed any Thing to your just Desert, I shall take it for granted, I have done You and the Nation no little Service. And that my Stile is more larded with Invective than I profess it should be upon any One alive beside *Mr. Shippen*, 'tis to You alone I am indebted: For this once to copy your Flowers and your Epithets has been my Ambition;

K

it

it so happening that your own Rhetoric, the most tearing of Words, is the properest Engine against your own Self, the most audacious of Incendiarys. But I forget the Bounds to which I am prescrib'd; and shall therefore only acquaint You, that whenever there is Occasion given hereafter, by You or your Fellows, You may depend upon it, You shall hear again from

Your humble Servant,

The CRITICK.

NUMBER XX.

Bombalio, Stridor, Clangor, Tarantara, Murmur. Farnab. Rhetoric.

Celantes, Dabitis, Fapesmo, Frisefamorum. Sanderson. Logic.

May 19, 1718.

IT gives Me a very sensible Concern, when I find a Man possess'd with a Fondness of Writing, without having the least

least tolerable Talent for it: I consider in such a One a Person lost to the Publick as well as Himself, who might otherwise have been useful in some Employment or other. To this purpose, *Boileau* and Mr. *Byssbe* after Him have excellently observ'd, that even a good Mason or Shoemaker is a more useful Member of the Common-wealth than a Dabler in Poetry. Had I therefore the least Acquaintance with those two honest Gentlemen, Mr. *Biddle*, and Mr. *Purney*, I should have long since intreated Them for God-sake, to lay aside their Pens, and think of something more suitable to their Genius, and the Expectation of their Friends and Well-wishers. Some merry *Oxonians* have indeed taken the first of these Authors to Task; but for fear He should suppose their Animadversions to be the Effect of meer Wit and Pleasantry, I (who am of a more flegmatick Temper) do assure Him, that He may depend upon it, neither his Patron Mr. *Tickell*, nor the candid Mr. *Addison*, will have more good Nature for Him, than the unmerciful *Cibber* himself. And as for the Pastoralist, He ought to be assur'd, We are not such Cockneys in Town, as to believe that grown Men and Maids talk like Babys in the Country: We make some Di-

stinction between Simplicity and Impotence; though He seems to think light of the Matter. For which Reason, it may not be proper to disturb his Head by talking long upon such Topicks.

But what has chiefly given Rise to these Reflections at present, is the Commiseration I feel for a certain Correspondent of mine, who appears to be within Arms-ace of commencing Author; and then I should no less pity the World than Him. This Gentleman has written Me two Letters, which are *Non-pareils* in their Way. I thought it sufficient in my last Paper to hint at the first of them and no more: Yet this has fir'd him, and produc'd the second; and I plainly discern, that should I stifle them any longer, He would think I am mortally wounded, beyond all Hope of Recovery. I therefore beg my Reader's Pardon, if to undeceive Him, I make them the Subject of this Week's Entertainment, just as they were sent; only abridg'd of what is not to our Dispute, and corrected in two or three Places, to render them as intelligible as I can.

L E T.

LETTER I.

Mr. *CRITIC*,

‘ IF you be not blind with your own
 ‘ *Dust*, you cannot but see you are
 ‘ the most insufferable Nuisance in
 ‘ Town. Your ridiculous Impudence
 ‘ yoked with your solid Nonsense, are
 ‘ the only Pair that could drag a Stupid
 ‘ of your Size against the Steep of com-
 ‘ mon Manners. I shall not mention
 ‘ the want of Judgment, which I assure
 ‘ you, you know nothing of. You in-
 ‘ deed once a Week rattle the World in-
 ‘ to Indignation with what you call a
 ‘ *CRITIC*, that is, a pragmatic In-
 ‘ coherence of scurrilous Reproaches (as
 ‘ if you rail’d by Patent) at what is
 ‘ Polite ; for no other Reason, but that
 ‘ you cannot apprehend it. If a super-
 ‘ ficial Knowledge has swell’d your Va-
 ‘ nity with a Notion, that what you
 ‘ Write and Remark is passible, move
 ‘ on in your natural Orb, and nibble
 ‘ no more at what you can never di-
 ‘ gest.

‘ Among your insipid Manglings of
 ‘ what is intirely *out of your Reach*, you
 ‘ strain most inhumanly in your late
 ‘ *Invectives* against the *Speeches* in Par-

K 3 ‘ liament,

' liament, at which you often start, but
 ' never shew the Phantome to any Body
 ' else. For Shame! retire from so open
 ' an Insult upon the Patience of Man-
 ' kind, as if they could not see Disaffecti-
 ' on, &c. where they are naturally paint-
 ' ed, clearer than in your unintelligible
 ' Dislocations, thus clouded with your
 ' own Ignorance. To me, as to all o-
 ' thers, Mr. *Shippen* is a *Jacobite*, yet the
 ' Evidence I have of it does not come
 ' near my Certainty that the *CRITIC*
 ' is an injudicious Blockhead. My Con-
 ' cern for Him does not move me to tell
 ' You so, but my Resentment at the illi-
 ' terate Cavils of a Smatterer, who would
 ' bully the World into an Opinion of
 ' his Loyalty and *Logick*.

' Look but once back at this Object
 ' of your Sagacity, and if you have not
 ' shamefully taken every Argument by the
 ' left Ear, forced every Inference from
 ' the wrong End, and left the right
 ' Handle untouched, signify the contra-
 ' ry in your next; and you will either
 ' have the Truth analytically demon-
 ' strated by Lines and Letters in two
 ' Hours after, or I shall be willing to
 ' assume that Character which the
 ' *CRITIC* very justly deserves.

Your modest Adviser.

May the 11th. 1718.

B. L.
This

This very rhetorical Flourish is but a Sample of what follows. I remember I formerly gave the Publick a Specimen of low Criticism in a Letter address'd to myself, concerning a small Poem which had appear'd some Time before; and I will now entertain it with a Piece of Bombast: Which though frequent enough in Verse and Works of mere Eloquence, may be consider'd as something curious in this Way; and I cannot but fancy, that if the Author of the Copy upon the *Roman Fire-Work* ever affected to play the *Critick*, He express'd Himself much in the same manner. I have only farther to premise, that the Letter is a real one, and neither written by Me nor any of my Friends. I heartily ask the Writer's Pardon, that I should suppose Him to be guilty of so much Meaning as I did: But I know Him better at present; and if He expects a more particular Answer He is mistaken.

L E T T E R II.

Mr. *CRITIC*,

' Depend on't, in the first Place, I
' would not give myself this Trou-
' ble, (your trivial Scurrility still deserving

‘ no Regard) were it not to assure you
‘ once more, you are the only worth-
‘ less *Momus* of the Age. Your doughty
‘ Endeavours Yesterday to prove,
‘ who knows what? draw me in as a
‘ Friend to Mr. *Shippen*, which, to your
‘ Confusion, is abominably false. And
‘ that you are the most unchristian Bigot
‘ to a formal, and really an impious Pre-
‘ judice (I speak to your Heart, if you
‘ have any) is now no longer doubted
‘ by as many as read your Performan-
‘ ces: nor by me in particular, who,
‘ I declare, notwithstanding your silly
‘ Penetration, had neither Mr. *Shippen*
‘ nor his Principles in my Thoughts,
‘ when your Ignorance provoked me to
‘ point at that nauseous Stuff you so
‘ profusely belch out in the Face of the
‘ World. But such I find is your Notion,
‘ that like the *Indians* who believe Mon-
‘ keys can speak, only they are afraid of
‘ the *Spaniards*, every one that does not
‘ bespatter his Neighbour with open
‘ Infamy, is a *Jacobite*; and so the whole
‘ Nation, except a few absurd *Automatas*
‘ of your own Rank (such Fleas as Dr.
‘ *Lister* mentions) falls equally under
‘ your Lash—*Tros Tyriique tibi nullo*
‘ *Discrimine habentur*.

‘ Since then you will have your Swing,
‘ and go on to ruin a Cause you pre-
‘ tend

‘ tend to stickle for, I wash my Hands
 ‘ of what it has and must suffer by such
 ‘ Daubing ; and shall here only return
 ‘ you that Specimen of your Skill, and
 ‘ Honesty, which I told of you be-
 ‘ fore.

‘ In one of your Papers you promise
 ‘ the Publick to answer my Objections :
 ‘ Now what these Objections are, the
 ‘ Publick knows nothing of. You speci-
 ‘ fy, ’tis true, that I stiled you *Smatterer*,
 ‘ *Blockhead*, *Stupid*, &c. leaving out my
 ‘ Reasons for it. But if you urge as
 ‘ Objections, what others call *Postulatas*,
 ‘ the Publick will hardly be at the
 ‘ Trouble to answer, they understand
 ‘ not your *Glasgow* Logick. However,
 ‘ as the Dirt of *Jacobitism*, which you
 ‘ prodigally scatter about by disjointing
 ‘ my Expressions, lies now at my Door,
 ‘ I will in Complaisance, shew that black
 ‘ Character so refulgent in all your At-
 ‘ tempts, by stating the true Objection
 ‘ and comparing it with your An-
 ‘ swer.

‘ The Objection I made (for all the
 ‘ rest I took for granted) amounted to
 ‘ this ; that notwithstanding I was sa-
 ‘ tisfy’d, Mr. *Shippen* was a *Jacobite*,
 ‘ yet He might or might not be so,
 ‘ for ought you know, or appear’d by
 ‘ your Remarks. This is all in my

‘ Letter that can be accounted an Ob-
 ‘ jection; and how ingenuously it is
 ‘ answer’d, I will endeavour to glean
 ‘ from that Day’s Performance, which
 ‘ however inordinate and incoherent
 ‘ it is, after the several unnatural Ex-
 ‘ cursions are drawn together, will give
 ‘ the following Conclusions; and if
 ‘ they contain one Word to the Purpose,
 ‘ I will readily own myself, what I
 ‘ would not be in the CRITIC’s
 ‘ Hands, for all his Pretensions to Wit
 ‘ and Learning.

‘ The Objection; *Mr. Shippen is or*
 ‘ *is not a Jacobite.*

‘ In the first Paragraph it appears he
 ‘ is from — *Death’s-Head*, Count *Gyl-*
 ‘ *lemburg’s* Friends Coat of Arms — a
 ‘ *Black Flag* hung out by the *Indian*
 ‘ *Pirates* after they were lost, with this
 ‘ *Christian Motto* from an *Heathen*
 ‘ *Writer* — *Perdere quos voluit Deus, de-*
 ‘ *mentat prius.*

‘ 2. *Isaac Bickerstaff* fencing in Pumps —
 ‘ a Practise needless against the Coward
 ‘ *Jacobites* — But one Thrust more call’d
 ‘ *Clearidge* (more properly *Dirtidge*.)

‘ 3 *Mr. Shippen* kept in the House as
 ‘ a fair Lady keeps a *Negro* — But useful
 ‘ in the Government — and is a pat
 ‘ Reason for keeping up an Army.

‘ 4. A Parrallel between the House of
‘ Commons and Fox-hunting, on Mr.
‘ *Shippen’s* Scheme—No Law against
‘ scurrilous Speech, *because* the *Romans*
‘ made none against Parricide.

‘ 5. Liberty of Speech in Parliament
‘ is speaking Treason by Authority—
‘ Printing the Speech refer’d to the
‘ Council.

‘ 6. *Canting* invented by a *Scotch* Saint
‘ (you mean *Domine*)—Pillory-Crimes
‘ hereafter called *Shippenry*.

‘ 7. The *Critic’s* Faults justifiable, be-
‘ cause Mr. *Shippen* reflects upon King
‘ *William* and King *George* — Mob-
‘ Lectures a Reason for *Jacobites* to take
‘ Orders — A Reflection upon Mr.
‘ *Shippen’s* Brother—

‘ 8. The Gown a Defense for Mr.
‘ *Shippen* against some eminent Danger
‘ — Open Disloyalty call’d *Bullying*
‘ into an Assurance of Disloyalty.

‘ 9. Mr. *Shippen* a *Jacobite*, because
‘ Mr. *Leigh* is a *Nonjuror* — another
‘ Reason; his Fellow Member a *Non-*
‘ *juror*.

‘ 10. Mr. *Shippen’s* Vanity the appa-
‘ rent Cause of these Aspersions —
‘ your Prelude to a compleat Histo-
‘ ry — you profess Mr. *Shippen* is the
‘ only Person (you forgot Sir *Thomas*
‘ *Han-*

‘ *Hammer*) you would use with this
 ‘ Scurrility.

‘ Now when the vile Part of this Ab-
 ‘ stract, which is a faithful incoherent
 ‘ Catenation of your Assertions, dedu-
 ‘ cible from no Premises I could find in
 ‘ any thing you offer, is again abstracted
 ‘ from the fair Part; there will remain
 ‘ no more then this: That Mr. *Shippen*
 ‘ made a Speech in Parliament, *i. e.*
 ‘ when it is asked how it appears Mr.
 ‘ *Shippen* is a *Jacobite*, the Answer will
 ‘ be, he made a Speech in Parliament.
 ‘ *Q. E. D.*

‘ This, methinks, is a poor odd Way
 ‘ of arguing the World out of the Road :
 ‘ or if you had any other Subterfuge
 ‘ than accumulating the same Reproach-
 ‘ es over again, it were your Interest to
 ‘ have inserted it, when you were told
 ‘ your Insolence was grown nauseous to
 ‘ the Town. As for my own Part, I
 ‘ am a profess’d Enemy to your Ribal-
 ‘ dry, and publicly declare, I never
 ‘ esteem myself or any Body else more
 ‘ sincerely devoted to King GEORGE,
 ‘ and his Interest, than when repu-
 ‘ ted a *Jacobite* by you and your Colla-
 ‘ teral the FREE-THINKER, and shall
 ‘ never slip an Opportunity to gain
 ‘ that Character at your Hands.

‘ As

‘ As for your passing by my men-
 ‘ tioning of Him before, I am not con-
 ‘ cern’d; being well assured you and He
 ‘ alternatively cajole, as scabby Horses
 ‘ bite one another for their mutual Ad-
 ‘ vantage. Neither do I envy your
 ‘ Parts or Principles, nor desire any o-
 ‘ ther Favour from you, than always
 ‘ to account me the Reverse of what ye
 ‘ really are. And that you may believe
 ‘ it is the only Civility expected, I will
 ‘ hunt all Occasions to convince you,
 ‘ I judge nothing more effectual to set-
 ‘ tle (where it is wanted) a virtuous,
 ‘ honest, and religious Character, than
 ‘ to be the Subject of your Defamation
 ‘ and Malice.

Yours,

THETFORDIUS.

May 16. 1718.



NUMBER XXI.

*—Cui Mens divini^{or}, atque Os
Magna sonaturum, des Nominis hujus
Honorem.* Horat.

May 26, 1718.

POEST (says the famous Critick Menage in his Dedication of the Works of Malherbe to Monsieur Colbert) has been a long Time call'd the Language of the Gods: Its Terms, its Expressions, its Thoughts, have acquir'd it that Title; but there are few Men who understand this heavenly Language. And nothing is to me a greater Proof of the last part of his Remark than the Conceit which generally obtains, as if all Poems were Things of mere Amusement, and to be read accordingly. Too many Compositions in Verse, 'tis acknowledg'd, may be consider'd in no better a Light: Yet surely, because this is the Dress in which Poetry for the most part is deliver'd, it will

will not follow that a Version of the first Chapter of *Matthew*, or the third of *Luke*, (not to mention the little Pastime Trifles of the Age) should pass for a Poetical Performance; any more than the Archbishop of *Cambray's Telemachus* should not be a Poem, because it is written in Prose. And for the same Reason, as well as others, I make a Question whether the Catalogue of the Ships in *Homer* be truly his, notwithstanding all which has been urg'd to the contrary.

But Poetry indeed (which ever shews itself most on the most solemn Subjects) is so far from being a trifling Concern, that I see no Reason why it should be distinguish'd from the useful and severer Studies; except it be the extream Freedom, which has of late been taken with it by its own Professors: Who to give Them their Due, have most successfully wrought it to Contempt, and put Wit into the Mouth of Fools, that They may laugh wise Men out of Countenance. When I see Mr. *Richardson* the Painter raise his Art, and the Masters of it, to such a Degree as He does in his gentile Essay upon the Subject, I cannot but have an Esteem for Him, as an honest and well spirited Man, at the same Time that I smile at his Argumentation. But what

what shall We say of Mr. *Congreve* and *Dryden*? Who in their Comedys, so contrary to the Conduct of Him and all Mankind, introduce the First of Them a Footman making merry with the rhyming Talent in the Person of his Master; and the Last a Poet, who offering an *Epithalamium* at a Marriage, (I think 'tis in his *Rival Ladies*) is kick'd out by the Servants. I profess, I cannot but in my Anger wish one of these Gentlemen might have sometime met with the Usage He represents; and am apt to grudge the other the Making of his Fortune by the Art He disparages.

Bishop *Sprat* has an excellent Comparison betwixt *Zeal* and *Heroick Virtue*; making that to be no one Passion, like Love, Hatred, and the rest, but a noble and elevated Compound of them all; as this likewise is not any single Virtue properly distinct from the others, so much as a due Mixture of each, heighten'd by that glorious Enthusiasm, which so apparently distinguishes the Heroe from the meer virtuous Man. In like manner Poetry is no one kind of Learning: It is not Theology, Philosophy, or History, but all these together, purg'd from their more earthy Parts, and agitated by a certain Divine Spirit, which none of them have in themselves. This

is

is what is in part frequently intimated in that common Saying, that a Poet must know every Thing: And as for its characteristical Energy of Thought and Expression, We have had it exemplify'd from *Homer* and *Virgil* over and over. However, I shall at present produce an Instance out of another Author, which is *Tasso*, as He is translated by our old Poet *Fairfax*; who has such a Description of a Combat as I am of Opinion cannot be parallel'd out of the other Two. I will therefore give it as follows, without further Reflection.

*But when with Threats They both had whetted
keen*

*Their eager Rage, their Fury, Spight, and Ire,
They turn'd their Steeds, and left large Space be-
tween*

*To make their Forces greater, 'proaching nigh'r;
With Terms that warlike, and that worthy been,
O sacred Muse! my haughty Thoughts inspire:
And make a Trumpet of my slender Quill
To thunder out this furious Combat shrill.*

*These Sons of Mavors bore (instead of Spears)
Two knotty Masts, which none but They could list:
Each foaming Steed so fast his Master bears,
That never Beast, Bird, Shaft flew half so swift;
Such was their Fury as when Boreas tears
The shatter'd Cragg from Taurus' northern Clift;
Upon*

*Upon their Helms their Lances long They
broke.*

*And up to Heav'n flew Splinters, Sparks, and
Smoke.*

*The Shock made all the Tow'rs and Turrets
quake,*

And Woods and Mountains all nigh Hand resound;

Yet could not all that Force and Fury shake

The valiant Champions, nor their Persons wound;

Together hurld both their Steeds, and brake

Each other's Neck; the Riders lay on Ground:

*But They, great Masters of War's dreadful
Art,*

*Pluck'd forth their Swords, and soon from
Earth upstart.*

Close at his surest Ward each Warriour ly'rb,

He wisely guides his Hand, his Foot, his Eye;

This Blow He proveth, that Defence He trie'rb,

He traverseth, retireth, presseth nigh;

Now strikes He out, and now He falsify'rb,

This Blow He wardeth, that He lets slip by:

And for Advantage oft' He lets some Part

Discover'd seem; thus Art deludeth Art.

*The Pagan ill defend'd with Sword or Targe
Tancredy's Thigh (as He suppos'd) espy'd;*

And reaching forth 'gainst it his Weapon large,

Quite naked to his Foe leaves his left Side.

Tan-

Tancred avoideth quick his furious Charge,
And gave Him eke a Wound, deep, sore, and
wide ;

*That done, Himself safe to his Ward retir'd:
His Courage prais'd by All, his Skill admir'd.*

Before I proceed farther in the Description of this Combat, I cannot but stop a while to admire the Sublimity and Expressiveness which shine through it; so very different even from the most part of our *poetical* Fights. Yet I should be too particular, should I give Scope to my own Thoughts upon this Subject: And therefore I rather chuse to take the Occasion of transcribing an Observation of *Longinus*, which I have often admir'd; and may as well be said of all speaking Descriptions as the particular Figure to which he applies it, and of a *poetical* much more properly than an *historical* Relation. 'The Change of
' *Persons* is not less pathetick. For it
' often occasions the Auditor to believe
' He sees Himself in the midst of the
' Action describ'd. This appears in
' *Herodotus*. At the Going out of the Town
' of Elephantinum, says that Historian,
' on the rising Side, You will soon come to a
' little Hill: From thence You descend into a
' Plain: When You have cross'd it, You may
' reembark, and in twelve Days arrive at

‘ a great Town, call’d Meroe. See, my
 ‘ dear Terentianus, how he carrys your
 ‘ Imagination along with him, and con-
 ‘ ducts it into all these different Coun-
 ‘ trys, making You rather see than hear.
 ‘ All these Things thus aptly practis’d
 ‘ catch the Reader, and hold his Mind
 ‘ intent upon the present Action,— ren-
 ‘ der Him more mov’d, more atten-
 ‘ tive, and full of it.’ But it is now
 Time to finish what I have to cite from
Tasso.

*The proud Circassian saw his streaming Blood
 Down from his Wound (as from a Fountain) run-
 ning ;*

*He sig’d for Rage, and trembl’d as He stood,
 He blam’d his Fortune, Folly, Want of Cun-
 ning ;*

*He list his Sword aloft, for Ire nigh wood,
 And forward rush’d : Tancred his Fury shun-
 ning,*

*With a sharp Thrust once more the Pagan bit,
 To his broad Shoulder where his Arm is knit.*

*Like as a Bear, through pierced with a Dart,
 Within the secret Woods no further fly’tb ;
 But bites the senseless Weapon mad with Smart,
 Seeking Revenge till unreveng’d She dy’tb :
 So mad Argantes far’d, when his proud Heart
 Wound upon Wound, and Shame on Shame espy’tb ;*

Desire

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*Desire of Vengeance so o'ercame his Senses,
That he forgot all Dangers, all Defences.*

*Uniting Force extream with endless Wrath,
Supporting both with Youth and Strength untir'd,*

*His thund'ring Blows so fast about He lay'th,
That Skies and Earth the flying Sparkles fir'd:
His Foe to strike one Blow no Leasure bath,
Scantly he breathed, tho' He oft desir'd;*

*His warlike Skill and Cunning all was waste,
Such was Argantes' Force, and such his Haste.*

*Long-time Tancredy bad in vain attended,
When this huge Storm should overblow and pass;
Some Blows his mighty Target well defended,
Some fell beside, and wounded deep the Grass:
But when He saw the Tempest never ended,
Nor that the Painim's Force ought weaker was,
He high advanc'd his cutting Sword at length,
And Rage to Rage oppos'd, and Strength to
Strength.*

*Wrath bore the Sway, both Art and Reason
fail,*

*Fury new Force, and Courage new supplys;
Their Armours forged were of Metal frail,
On ev'ry side thereof huge Cantels flys:
The Land was strewed all with Plate and Mail,
That on the Earth; on that their warm Blood
lies;*

And

*And at each Rush and ev'ry Blow They smote,
Thunder the Noise, the Sparks seem'd Light'ning
bote.*

*The Christian People and the Pagans gaz'd
On this fierce Combat, wishing oft the End;
'Twixt Hope and Fear They stood long-time a-
maz'd,
To see the Knights assail, and eke defend;
Yet neither Sign They made, nor Noise They
rais'd,
But for the Issue of the Fight attend,
And stood as still as Life and Sense They wan-
ted
Save that their Hearts within their Bosoms
panted.*

Certainly the Heart of every intelligent Reader must *pant* at such a Description, and be as impatient for the Event of this Encounter as if he really saw it in the *list'd Field*. It is wonderful that, when so noble a Poem remains to be taken out of its ancient Dress in our Language, Men should still chuse to give Us *Homer* and *Virgil* translated again and again, except They mean to surfeit Us of them. One would have guess'd, *Virgil* might have lain in Quiet after *Dryden's* masterly Translation in Rhyme, and *Dr. Brady's* in Blank Verse. But it
has

has prov'd otherwise. And therefore, as Mr. Pope's *Homer* is now far advanc'd, I here think it proper to protest against the Attempt of any future *Trap* upon him; nor ought the abus'd Name of *Milton* to secure such a One from the Character of extream Vanity and Impertinence, as long as *Tasso* continues unreviv'd among Us. I have indeed seen a late Essay towards an entire Translation; and I heartily wish the Author be equal to the Task, many Things in it being low: Yet as there are several others which are full of Spirit and harmonious enough, 'tis possible the meaner Parts may be more owing to Inattention than Want of Genius; so that I would advise the Gentleman to retouch his Work, and make it more of a Piece. However, though this Translator should happen to fail, it may be said of him that he design'd well; while Mr. *Trap*'s Performance (I venture to prophesy) is sure to be damn'd, and no One can afterwards deny but He deserv'd it.

I thought to have given an Account in this Sheet of a Translation in Verse of the Archbishop of *Cambrai's* *Telema- chus*, in which another Gentleman is engag'd. But I find my Subject to have grown upon me too much. I shall at
pre-

present therefore only say, that the Fable of it is wholly chang'd to the Story of *St. George*, whom the Author feigns to be the Son of King *Arthur*; and refer the Specimen I design'd, to another Paper. And in the mean time, to bring this Digression a little back to my Subject; I cannot better finish at present, than by congratulating Men of Genius upon the noble Reformation of our Stage, which has been wrought of late Years by the Tragedys of *Cato*, *Jane Grey*, and some more. Such sublime Lectures of moral and divine Truth can scarce fail to bring about the publick Taste from the insipid Licence of a former Age; and they put One in Mind of *Orpheus*, and the other Fathers of the Art, who were *Poets* and *Prophets* at once. I shall only add, that the late excellent Bishop of *Sarum* has in his *Pastoral Care*, with much Judgment and Integrity, plac'd the tenth Satyr of *Juvenal*, and some others, among the Books which He recommends to form his Preacher: And the Truth is, if our Tragedys continue to change so much for the better, as it is plain our Sermons do every Day for the worse, I know not who will be so opiniater in a short Time, as to make any Comparison between the *Profaneness* and *Immorality* of the *British* Stage and that of the Pulpit.

NUMB.

NUMBER XXII.

Intelligendo nihil intelligit
Ter.

June 2, 1718.

I Have receiv'd a Letter dated from the *Bee's Club*, claiming the Performance of a Promise I formerly made in a publick Advertisement of remarking upon the philosophical Dispute between Mr. *Leibnitz* and Dr. *Clarke*. I did once indeed design to have open'd my Undertaking with the Consideration of their Papers: But the Distempers of the Times have diverted Me more than at first I was aware; and let timorous or indolent Men hug Themselves in their Unconcern as They please, I have some Reason to be convinc'd that my Endeavours of this kind have not been wholly in vain. Yet as I would gladly diversify my Work, by a due Mixture of Matters, I will now answer my

L Cor.

Correspondent's Expectation, as well as I am able.

There seems to Me to be somewhat very remarkable in the Circumstances of this Controversy; one of the Disputants dying in the Heat of the Question, and the whole being after his Decease publish'd by his Antagonist: Who must of consequence suppose He has much the better of the Cause. Yet so it is, that I cannot by any Means come into this Opinion; and I frankly declare Myself to be altogether against Dr. *Clarke*, though I dare not be with Mr. *Leibnitz*, in every Thing.

Notwithstanding which Moderation, the ordinary Temper of Men's Minds makes it necessary to say something more by way of Introduction, before I enter upon the Topicks themselves. The Name of Dr. *Clarke* (in Conjunction with Sir *Isaac Newton's*) carries such a Vogue in the learn'd World, that every *English* Reader must be more or less prepossess'd in his favour; which I own to have been much my own Case, when I took this Book in Hand: Neither had I seen any Thing at all of Mr. *Leibnitz*, before, and scarce heard of his Name. And indeed the whole Difference betwixt his and the *Newtonian* Philosophy was a new World to Me; who have
ever

ever entertain'd the same Opinion in relation to these abstracted Matters with good old *Socrates* before Me; judging it of more real Benefit to Mankind, to investigate one moral or political Truth, than a Thousand mathematical Demonstrations about Things that are merely amusing, or which at best it little concerns Us to know. And whatever Some may be pleas'd to conclude from this Acknowledgement; yet as my Mind is therefore more free from any previous Impressions, and (which is the Case of very Few who come to the Reading of such Controversys) indifferent to receive what can be said on either side alike, I cannot but consider Myself as a very proper Judge, with respect to the Quality most essential to it; which is that of Impartiality alone, without which all the Ability in the World will never doe; nay, the more able One is, the more unfit for the Exercise of such a Function.

And if it shall be further urg'd, that I may be led away by the Charms of Novelty, the Objection will never hold; this being probably one of the most ranking Qualities of the Philosophy I shall oppose; the great Principle of Attraction (as Mr. *Leibnitz* assures Me) being derided by All no more than thirty

Years ago: Besides that Dr. *Clarke* himself is known by every Body to be one of the greatest Novelists of the Age, no less in religious than philosophical Controversys. So that upon a full Examination of my own Heart, I can assign no other Motive than the mere Force of Truth; which could possibly occasion my Dissent from Him.

This Dispute consists of five Papers or Letters on both Sides, and the Heads of it are many; as whether the *Will* of God can act without a *sufficient Reason*? Whether He acts not in the most perfect and regular Manner? Whether the Universe is liable to *Disorders*, which He is oblig'd to mend by extraordinary Means? Whether *Space* and *Time* are absolute Beings? Of all which Mr. *Leibnitz* holds the Negative: And concerning a *Vacuum*, *Atoms* and *Gravitation*, or *Attraction*, which He likewise rejects; with other Points of Moment. But I shall only consider the Weight of his two first Objections against the *Newtonian* System in this Paper; leaving the truly noble Principle of a *Sufficient Reason* for another apart, as it deserves; in which I may have Occasion cursorily to pass my Judgment upon the rest.

The

The first Exception of this great Man is, that Sir *Isaac Newton* makes *Space* God's *Organ*, by which He perceives Things ; from whence several very absurd Consequences would follow. In Answer to which, Dr. *Clarke* denys Sir *Isaac* to mean an *Organ* by the Word *Sensory*, which He uses in the Place alluded to ; and in his second Reply confirms it, by instancing that the Eye and the Ear, for example, are *Organs*, but not *Sensorys*. Though Mr. *Leibnitz* in his second Paper affirms *Sensorium* or *Sensory* to have always signify'd the *Organ* of Sensation ; and backs his Assertion in his third with the Authority of *Goclenius's* Philosophical Dictionary. To this the Doctor answers, that the Question is not what *Goclenius* understands by *Sensory*, but Sir *Isaac Newton* ; who took it in no such Sense, and quotes *Scapula* for his Opinion. Mr. *Leibnitz* returns, that no Philosopher has ever us'd it in any other Sense than *Goclenius*, and reconciles *Scapula's* Explanation of it to his ; adding, though the Question be about Sir *Isaac's* Sense, and not *Goclenius's*, yet He quotes the Philosophical Dictionary of that Author, because the Design of Dictionarys is to shew the right Use of Words : To which Dr. *Clarke* answers again, that Sir *Isaac* on-

ly says as it were the *Sensory* ; and referring to what has been already urg'd from his third, second, and first Reply upon this Head, gives up the Point without further Discussion.

From this short, but faithful Abstract, methinks it plainly appears that Mr. *Leibnitz* has not attack'd Him in vain. Though after all, as the Sense infer'd from the Use of this Term is strenuously deny'd by the Doctor, in Sir *Isaac Newton's* behalf ; and the Passage itself pretty much shews it to have been meant of the *Seat of the Soul* only, and not an *Organ* ; I see not what worse Consequence can follow, than the Imputation that Sir *Isaac* did not, in this Place, express Himself so accurately as it became a Philosopher to have done. Except it may seem (as Mr. *Leibnitz* in his fourth Paper well observes) to make God the *Soul* of the World ; which this avow'd Meaning of the Word strongly favours : And upon that account, it will scarce admit of so justifiable a Turn as the Doctor would put upon it.

Mr. *Leibnitz's* second Objection is against the Conceit which the *Newtonians* hold that God wants to wind up his Watch of the Universe, to clean and even mend it, as a Clock-maker does, or
it

it would cease to move; which would argue the Imperfection of God in a great Degree. The Answer Dr. *Clarke* makes to this is a strange one, and comes to thus much; that a human Artizan only puts together his Machine, and God creates his; and therefore the First is esteem'd the more, the longer it continues to move regularly without his Interposition, while the very Contrary is the Perfection of the Last.

This I presume to say, is either a very crude Thought, or a *mere Shift*, as Mr. *Leibnitz* calls it. For the Reason why a Workman is priz'd, in proportion to the regular Movement of his Work, is not with an Eye to the Principles of its Motion, (as He elsewhere explains Himself) whether it depends or not depends upon Him; but, for which I think I may appeal to every Man's own Mind, because the Perfection of a Machine consists in its Continuance to move regularly, and no more. And this being indisputably the Essence of Perfection in every Movement, the same ought to be the Praise of God's Workmanship as well as Man's: In whom, 'tis apparent were He indu'd with the Power of Creation itself, and could *make* the Matter of his Wheels and Springs, there would be

much wanting to acquire Him the Character of a perfect Artificer, without the *Skill* of *adjusting* or putting them well together; it being not so much upon the Cause as the Effects of a Machine, that a Judgment is form'd of it.

By the contrary Way of Argument, God might be said to have acted as worthily of Him, in creating a *Chaos* or indigested Heap, as that regular and well-adjusted World We behold. And in short, it sounds very harsh (to say no worse) to place the Glory of God, as Dr. *Clarke* does, in that which He owns an Imperfection in Man, or a *Diminution* of his Glory: As to the Logick of it, it seems to me a Contradiction in Terms; since We have either no Notion of God at all, or what is Perfection in Us is so in Him, with this only difference, that He has it in an infinitely higher Degree. 'Tis naturally therefore, and with great Justness of Thought, argu'd by Mr. *Leibnitz*, that as the Praise of a humane Artizan depends on the long Continuance of his Work to move regularly, so that of God must (were there not a contrary *sufficient Reason*) be no less than a perpetual Motion. Accordingly, He proceeds in this Argument to shew, God's Excellency does not lie in having made the *Whole*: This would be an Excellency

cellency of *Power* only ; but *Wisdom* is likewise requir'd in the Principle of all Things. Otherwise it would be to fall into the Error of the Materialists, *Democritus* and *Epicurus*, as well as *Spinoza* ; from whom methinks the Doctor, while He goes upon the same Principle, but awkwardly affects to differ, for this extraordinary Reason, forsooth ! because They understood not *Mathematicks*.

Neither does this Reasoning tend to make the World a Machine, which goes without God's Interposition: The Creation is continually influenc'd by its Creator ; but yet it wants not to be mended by Him, or the Consequence would be that He bethinks Himself anew, or did not sufficiently provide for it at first: Which how derogatory to his infinite Wisdom and Goodness it is, let all Men judge. And as to an Objection which *Dr. Clarke* makes against the Term of *Supra-mundane Intelligence*, (as *Mr. Leibnitz* calls God) 'tis certain there is no Medium betwixt that and *Mundane Intelligence*, or *Soul of the World* ; which this Philosophy so much favours. Since indeed God must be the last, if He mend Things naturally ; and if it is said He does it supernaturally, 'tis to explain natural Things by Miracles, which is an Absurdity.

The Doctor, finding Himself hard press'd by such Arguments, is in his second Reply still weaker than before. For how does He answer them? Why truly, by making in effect no Answer at all; and even putting it out of his Power, or that of any One else, so much as to treat the Question. His Management something resembles the Springing of a Mine, when a Place is no longer to be maintain'd, by means of which 'tis turn'd into a Heap, and both Friend and Foe are lost in its Ruins. For, says He, *the Word Correction or Amendment is to be understood not with regard to God, but to Us only; and again, with regard to God there are no Disorders: Which is in short, to appeal from the Meaning of Terms to their No-meaning. If the solar System, for example, fall into Confusion, it is Disorder to God as well as Man, or the Words are Nonsense: And if, as He argues, the present Frame of the World, and the subsequent Disorder, and the following Renovation, are all equally Parts of the Design fram'd in God's Original perfect Idea; it will only follow that then Imperfection is a Part of his Perfection. And to fly from this plain Sense of his own Words to the No-sence of them, is nothing less than to give up the Question, and say He can dispute*
no

no further ; Philosophy being at an End, where Discussion is so, or any Fool who cannot explain Himself might lay Claim to the Character.

In very deed, if this Reasoning be once allow'd, We are like to have no better Divinity than Physicks : But I humbly hope, for the sake of Light and Perspicuity, that the System We are promis'd from Sir *Isaac Newton* is not to be built upon such Principles. The dark Spirit of *Calvinism* has, God be prais'd! been pretty well explain'd out of our Articles, whatever was their original Meaning. Yet let it be suppos'd that the horrid and really blasphemous Doctrine of an absolute Election of Some, and Reprobation of Others, is a part of their Substance. Now 'tis objected, such a Decree is contrary to the infinite Justice of a supreme Being : Nay but hold, (says an absurd *Antinomian*) Injustice is to be understood with regard to Us only ; with relation to God there is no Injustice. A short Answer to an otherwise indisputable Consequence ! And thus the great Governor of all Things might in his Dispensations be divested of every one of his Attributes ; and (since by this Argument *Revenge*, *Malice*, and *Cruelty* would in Him lose their Name) be made as much a Devil as We please ;

please ; and yet still complimented with the Title of God : Which is very much like the Hypocrisy of waging War against a King, and at the same time giving out Commissions in his Name.

The short State of the Matter is this: 'Tis plain that God can commit no *Disorders* ; and therefore argues Mr. *Leibnitz*, there are none in the System of the Universe: But contrariwise, Dr. *Clarke* has first taken up a Philosophy which admits of such *Disorders* ; and afterwards denies that they are what they are, because God can commit none. I leave unprejudic'd Persons to determine which of these two Gentlemen begins at the wrong End. Yet the Doctor continues in the same Strain, saying *Natural* and *Supernatural* are not different ; and affirms that to stop the Motion of the Sun is no less *Natural*, with respect to God, than to let it move : Which is palpably false ; since in so doing, He would act against the standing Nature of Things, that He has already given them. But this learn'd Gentleman still talks of God's Power exclusive of his Wisdom ; which runs Him upon strange Errors, in relation to Miracles as well as otherwise.

For He holds that what only makes any Thing a Miracle is the *Unusualness* of
of

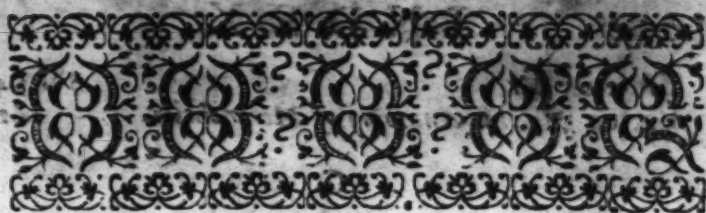
of it: Which when 'tis said neither Divines nor Philosophers will allow; He answers, 'tis to appeal to vulgar Opinion, and unphilosophical to say so. In short, unless We had some real Character, or Language He would stand by, 'tis impossible to keep Hold of such a Writer. So I shall but just mention the last Turn He gives to his Argument; which is, that because the Universe depends upon God, it wants therefore to be new-adjusted: But this is to take Things by direct Contrarys; Mr. *Leibnitz* having shewn that the Dependance of Nature upon a perfect Author is the very Reason why it needs not to be mended. In return to which, the Doctor in the fortieth Paragraph of his fourth Reply, instead of an Answer, raises such a Dust as plainly shews He wants to escape in a Cloud: And Mr. *Leibnitz* may well defy any One to guess how He can infer against Him so romantickly as He there does. And yet as if all were nothing which has been said, Dr. *Clarke*, eternally disputing in a Circle, puts the Question even in his fifth Paper, *Why was not God at Liberty*——? When it has been so often answer'd, because He is not at Liberty to be imperfect, to commit Disorders, or create a defective Work; that is, to be Not-God.

Till

Till this Argument is confuted by some other Way than denying the Meaning of Words, 'tis presum'd that as Many as are not already inlisted on the *Newtonian* side will keep clear of engaging; if even Those who have taken part, are not tempted to look back. I pretend not however that Mr. *Leibnitz's* System is intirely free from Objections. And as perhaps there is something at the Bottom in the Doctrine of a Decay in the Universe, I take the Freedom to profess for Myself, that I see not how it can ever be consistently accounted for, without recurring a little to the Opinion of a former great Man of our Nation, concerning a *Plastick Nature*. But I judge 'tis sufficient at present to have hinted it: And indeed I know of None of late, that have objected against it, except Mr. *Toland*, which He has done very dogmatically and with a superficial View, as I think He does every Thing.

N. B. The Secretary of State's Letter, as printed in the *Historical Register*, is none of the *Critick's* Translation, though accompany'd with his Reflections.

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ERRATA.

- P**Age 6. l. 14. f. *faulting*, r. *fault-finding*
 p. 26. l. 27. after *bad*, r. *not*.
 p. 28. l. 30. f. *a*, r. *as*.
 p. 34. l. 14. f. *asing*, r. *arising*.
 p. 61. l. 21. f. *actually*, r. *actively*.
 p. 123. Mott. f. *primi*, r. *primos*.
 p. 146. l. 30. after *must* r. *have*.
 p. 165. l. 26. f. *Memoirs*, r. *Memorys*.
 p. 169. l. 1. in some Copys, f. *as it is*, r. *Conceit*.
 p. 189. l. 31. r. *as if I did it*.

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